

REBELLIO DEBELLATA.  
E T  
SCOTIA REDIVIVA:  
O R

The Downfall of Rebellion,  
and Scotlands Resurrection,

As it was Represented in Two

S E R M O N S.

The one at ECCLES last of May, the other  
preached at JEDBURGH June 27. 1660.

Being both dayes set apart for Solemn  
Rejoycing and Publike Thanksgiving, for the  
happy Restauration of the KINGS most  
excellent Majesty to the exercise of  
His Royall Power.

By J O. JAMESON Minister at ECCLES.

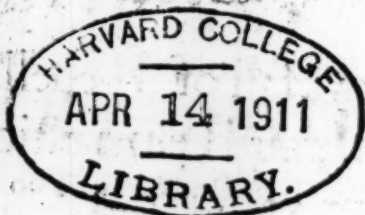
— adjuvans d' uday baw EPICHRMUS. —

Psal. 7. 16. *His mischief shall return upon his own head,  
and his violent dealing shall come down upon his own  
pate.*

Psal. 9. 16. *The Lord is known by the judgement he exe-  
cureth, the wicked is snared in the work of his own  
hands.*

EDINBURGH, Printed by a Society of Stationers,  
Anno Dom. 1661.

*5 joined*



*Gift of  
Alexander Cochrane*





To the Right

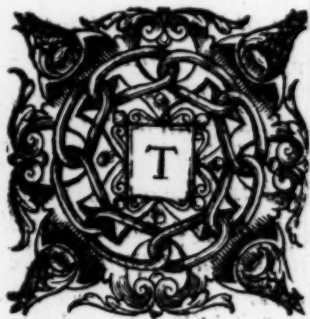
HONOURABLE

And Noble Lord,

JAMES

Earle of Home, Lord  
Coldingbame, &c.

My Lord,



He Congregations of Eccles  
and Jedburgh for their  
constant Affection and  
Loyalty to the King, have  
been very eminent in  
their suffering, (as is well  
known to most that knows  
them) and both of them,  
through the happy return  
of the Kings Sacred Ma-  
jesty, being freed from the fear of all such barbarous  
violence and cruelty in time coming, and having  
deep impressions on their spirits of the superlative

## Epistle Dedicatory.

advantage, that doth redound to all the Kings Dominions thereby, did go about the duty of Publike Thanksgiving with much chearfulnesse of heart. Having, as Pastor to the one, and upon invitation (through the seeknesse of their Minister) to the other, delivered a word of Congratulation, in the dayes set apart for that Work: This most wonderful and unexpected Revolution, restoring His Majesty so peaceably to the Thrones of His Royal Ancestors, after such earth-shaking intervals of time, after both His unparaelled and all good Subjects their long continued sufferings, being a matter of such profitable and universal influence, and so signal a token of Gods special mercy, as to these three Kingdoms in general; so to each Shire, City, Brugh, Incorporation, Paroch, Village, Family, Person (whither of high or low degree) in particular, and that not only in this present, but in all subsequent and succeeding generations; I found my self bound in conscience, according to the small measure of gifts dispensed unto me, to lay before them that which I thought both concerned them as good Christians and Loyal Subjects, which now the importunity of several of them constraineth me to make publike, and expose to the censure of these critical times.

My Noble Lord, as your Lordship knoweth me to be none of the most presumptuous, so am I sufficiently convinced of my own weaknesse, and thereupon very sensible how much need I have to take

## Epistle Dedicatory.

take Sanctuary under the umbradge of some Noble Patron; and hence it is from a long series of experiences, which I have had of your Lordships respects in the blackest and most dismall of times (as all others likewise who were in a suffering condition for their duty to God, and loyalty to their King) I am encouraged (since Epistling is come in custome) in all humility, to offer unto your Lordship those insuing Sermons: that coming abroad under the conduct of so Great and Honourable a Name, they may find the better acceptance amongst all candid and loyall persons: which as your Lordships many favours and reiterated obligations, may justly challenge from my hands as a debt, so also do I tender with all dutiful and humble respect. Your Lordship hath the testimony of a constant friend to your Mother-Church, in the day of her trouble and affliction: and indeed, had you not stood in the way to mens designs, the Church of God in our bounds had been drowned in a Sea of Confusion, and Speat of Cruelty, and this is a great badge of Honor, far beyond that of Nobility of Blood, and all the short-lived Trophees of time. Although this storm be over, it is the expectation of all good men, that your Lordships care and tender affection shall notwithstanding continue, which will encourage them to be earnest supplicants to God for long lasting and continual prosperity to your House: the pouring down of the riches of His blessing on your Self,

**Epistle Dedicatory,**

Honourable Lady, and all the Hopefull and Noble Stems of your Ancient Family: that you and they may be still crowned with Bayes of Honour here; and eternity of Happinesse hereafter, which shall ever be the fervent prayer of

My Lord

Your Lordships humble servant  
in the Lord,

**J. D. JAMESON.**

Edinburgh, Jan. 28.

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**REBEL-**

REBELLIO DEBELLATA

O R

The Downfall of Rebellion.

Isa. 1. 25. *I will turn my hand upon thee, and purely  
purge away thy dross, and take away all thy tinne.*  
26. *I will restore thy Judges as at first, and thy  
Counsellours as at the beginning.*

When personall Reformation and  
National Restauration meet to-  
gether, the encounter is much  
like *Jacobs* with *Joseph*, atten-  
ded with reciprocal joy and mu-  
tual advantage, as *Joseph* fed *Ja-  
cob*, and *Jacob* blessed *Joseph*; so the Restaura-  
tion of Civil Government, proveth a Bulwark  
to Piety, and Holinesse a wreath of blessings to  
restored Government: You have these two  
twisted together in this Text by way of pro-  
mise, I wish they tryste together in these times  
in our performance. In the Verses preceeding,  
the Prophet hath levelled many sharp threat-  
nings at *Judah*, in these two, to the remnant  
that shall escape from the execution of these  
terrible woes denounced there, he presenteth a  
cordial of singular value, that thereby he may  
resuscitate

resuscitate their languishing spirits, hopelesse of any deliverance, and estranged to all comfort. If you would consider the words seriously, it will appear they contain a gracious revolution of Divine Providence: the sun of their prosperity, which had been long under a sad eclipse, ariseth here with beautiful & refreshing rayes, elevating their joy to the highest pitch, *Ile turn my hand upon thee, &c.* And you may take them afunder in these two: 1. An happy change, 2. The happy consequences of the change; or if you will, an happy change, and the happy parts and branches thereof. The happy change, *Ile turn my hand upon thee*: We have seen many vicissitudes and unhappy changes of late, making our ears to tingle, and our hearts to tremble, which hath discovered to us many hollow-hearted changelings: Now both this Text and Time giveth us occasion to hear and treat of (*Rara avis in terris*) a blessed and happy change, a change though some never expected, yet many longed earnestly to behold, and now by the goodnesse of our God, have gotten occasion with the Psalmist, *Psal. 126. ver. 3.* to cry out, *The Lord hath done great things for us, whereof we are glad.* If the Quere be moved, what is meant by *hand*? It is answered, the Prophet speaketh ~~as becometh~~ after the manner of men, yet it is to be understood ~~as becometh~~ according as it will quadrate and agree with the perfection of God; for God hath no hands,

### The Downfall of Rebellion.

3

hands, nor feet, as the *Anthropomorphits* fondly did imagine: so that by (*hand*) is understood the power of God, in the exercise of which Organ and Instrument, the power of man both doth appear, and is represented. Gods power and hand in Scripture, sometimes is taken for His punitive Justice, 1 *Sam.* 6. 5. *Job* 13. 21. Sometimes it is taken for his preserving Mercy and delivering power from evil, *Isa.* 11. 11. It is this last acceptation here it goeth under, As if God had said, I will put no longer out my power to punish you for your sins, but will turn it into another channel for thy Restauration and building up: Which affordeth to us this *Doctrin*e.

God doth not alwayes keep his Church in the furnace of affliction, but alloweth them times of Release and Deliverance: He doth not alwayes chide saith the Psalmist, nor keep his anger for ever, *Psal.* 103. ver. 9. He is not worse to his Saints, nor he willed them to be to their servants, He commanded to grant unto them their years of Jubile, and can it be possible that he will deny unto his Church her times of Joy; He hath given to her times of Jubile and solemn Manumission from her Oppressors, changing her ashes unto beauty, and making the bones broken to rejoyce, *Psal.* 51. 8. What was Christs lote in his death, is the Churches in this life, he carried his crosse a while, and then he was eased by *Simon of Serene*: The Church may be under a heavy



heavy burden of calamity, but he will not let it rest upon her lot, lest his people put forth their hand unto iniquity; which stream if we should follow up to its source, we will find it billowing out from the fountain of Gods love, and no product of the Churches merit: It is upon this score we are to reckon all the favours that we have of late received in this Church and Kingdom, yea, the Church Triumphant as to her glorious attainments, speaketh in no other language, and hereupon we ought to go out to meet the Lord with praise, who hath compassed us about with songs of deliverance, *Psal. 32. 7.* And since he cometh out to us with changed dispensations of providence, let us meet him with changed dispositions of heart; have we not good reason so to do, since the three bitter cups, 1. Of astonishment and desolation: 2. The cup of fury: 3. The cup of trembling, mentioned, *Ezek. 23. 33. Isa. 51. 17.* which we have been drinking of these many years, are changed unto three joyful cups, the cup of Blessing, the cup of Consolation, the cup of Salvation, used frequently among the *Jews*, and this day put morally in our hands: 1. The cup of Blessing, *1. Cor. 10. 16.* which was used by the *Jews* at their solemn Feasts, so called, because of these Blessings and Thankgivings annexed. We have this put in our hands this day, having in our Kings return received many Blessings, and so there



there is required much Blessing and Thanksgiv-  
ing from us, which if we pay, we make use of  
this cup : let us not forget thus to drink libe-  
rally, for there is no fear of excesse thereby. The  
second cup was the cup of Consolation, used by  
friends in time of mourning, *Jer. 16. 7.* to mo-  
derate their sorrow, and refresh their spirits, and  
this also is presented to us in the return of our  
gracious King ; for, was not loyal and faithful  
hearts mourning for three dead Kingdoms, the  
death of a pious and wise King, and the affliction  
of his Royal Successor? now here they have all  
consolation, both as to the resurrection of three  
Kingdoms, the condign punishment of unpara-  
lled parricids, and the following glory and hap-  
pinesse to his present Majesty. The third cup  
is the cup of Salvation, *Psal. 116. 13.* The An-  
cients after signal deliverances, used first to offer  
Sacrifices, and thereafter to have solemn Feasts,  
at which they rejoyced in God, and modestly  
(but yet chearfully) made use of the creatures  
after which they had a cup, which every one lifted  
up as they drank, and this was called the cup of  
Salvation ; for hereby they testified how highly  
their hearts were lifted up to God in the sense  
of their deliverance from their enemies, and the  
miseries under which by them they were born  
down : This also is given to us this day, for we  
have received salvation from our enemies, de-  
liverance from our oppressors, and so have good  
reason

reason morally to lift up our hearts to God in the sense of his goodnesse, as they did this cup ceremonially, even with spiritual rejoyceing in his Name.

Thus we have shortly spoke to the change, now we come to the branches, or if you will, the effects thereof: The first is, *I will purely purge away all thy drosse, and take away all thy tinne*: The second is, *And I will restore thy Judges as at the first, &c.* The first holdeth out the *malum ablatum*, the evil that is removed: The second, the *bonum collatum*, the good that is restored. For the first, It holdeth out the evil that is to be removed, what this was, it will not be amisse that we make some enquiry; Some think it only to be the growth of profanity and loosenesse of life, and the creeping in of Idolatry and Hypocrisie, expressed here by the names of ( *drosse* ) and ( *tinne* ) others think the evil thus expressed, includeth with these sins, the unlawful, wicked and usurped Power lifted up over them; the time of which may fitly be referred to the dayes that *Senacherib* came up against *Judah*, 2 *King.* 18. 13. who took many of their fenced cities; or els to the time of *Achaz* ( for *Isaiab* prophesied in the reign of both these Kings ) when the Kingdom was under the feet of the Kings of *Israel* and *Edom*, 2 *Chron.* 28. These forementioned sins being the effects of the bad Government of these  
unfaith-

unfaithful Rulers, following als naturally there-upon, as the inferior Sphears do the motion of the first mover: The *Dutch Notes* favour-eth this interpretation, and *Ursin* upon the place hath also a hint thereat, which I incline to follow, thinking it a spiritual thrust to joyne such Interpretations as do not julle one with another, and shall accordingly handle the words, but shall first speak to the removing of the *usurping external*, and then to the removing of the *usurping internal power*.

For the first, The removing of the external usurping power, *I will purely purge away thy drosse, and take away all thy tinne*: Here be three things wrapped up, 1. What is to be removed, *Thy drosse and all thy tinne*, these two expressions point at two severall kinds of their present Rulers: The first of which decyphering such who had neither title nor qualification for that office, some of their off-scourings who did associat with the Invaders, or els some of these who did invade and wanted sails for such a bottome as they embarked into, these were simply unprofitable, and als uselesse for the Commonwealth, as drosse to a Gold-smith. The second delineateth another kind and generation of them who had accomplishment and parts, but no just title to the office of Magistracy, their qualification giving to them a show, but their cruelty and oppression both in attaining and retaining the same,

same, making them to differ als far from the true Magistrate, as Tinne from Silver and Gold: these are comparatively unprofitable, and more burdensome in their little finger, then the righteous Ruler in his loyns. Whence these two Propositions may be gathered: First, Sometimes the basest of men climb up to the exercise of Government: Secondly, Such sort of Rulers are most unprofitable to a Kingdome.

1. Sometimes the basest of men climb up to the exercise of Government; did not *Abimelech* that Bramble, come to be Lord and Lawgiver to all his Brethren, *Judg. 9*? And *Zimri* that King-killing monster (though his time of enjoyment thereof was short) to the Throne of his Master? *Athenion*, a man of no great extract, arriveth at the Government of the famous City of *Athens*: *Jack Cade* had no worse successe, who associating with Birds of his own feather, proveth like the Dragon in the *Revel.* with this difference, that whilst the one draweth Stars from Heaven with his tail, the other draweth his associats to be stars in the heaven of Magistracy, Yesterday, *Mushromes* and *Peeces* of most uselesse drosse, from the filthy dung-hill of obscurity and baseness, though they proved but meteors and of no long continuance. And it is no wonder it falleth thus out, if you will look unto the ladder by which they mount up to this pinnacle: the first step of which

which is a great pretence for the liberty of the Subject, raising Hew and Cry as if some had stolen this from the people, whereas none but themselves have such a design: This great Thief and Mountybank, imitateth the pitty Thief his younger Brother, who cutteth his neighbours purse, and then cryeth out with the first, hold the Thief; bewitching so the people, that with *Esops* Dog, they grip at the shaddow of Liberty, and lets the substance slip: many people being so sick of a feverish credulity, that they promise to themselves in new Magistrates, mountains of commodity, dreaming in their change, to fall on such a Master as the King of *Moroco* promiseth to be to his Subjects, one that will do justice to all men, make the Sun to shine, and the Clouds to rain, and the Earth to prove fruitful.

The second step is, The winding of themselves (as the Serpent did himself into Paradise) into such a degree of Military command, as may fit them for some State prodigy, and the moulding of all Affairs, according to the patern of their own pleasure: The Spirit of God giveth the Sword to those that have the right to judge, most clearly in Scripture; but they think the right to judge, belongeth to these who have the Sword, coercive and punitive power, they make the constituent the Spirit of God the consequent of Magistracy; but

this is not the first lie that they have given to the Spirit of God.

The third step is, Making use of that Sword-power, to the impoverishing of all their enemies, chastising them by this rod of Iron, thereby eating up like a moath their Estates, and as a Horse-leach sucking out the blood and vitals of their Fortunes, do cruelly make them *transgressours for a word*, and put their tongues in the stocks, and their persons in prison, that they may captivate their spirits to despondency, or by breaking their hearts, cause them to mend their pace to eternity.

The fourth step is, The secret undermining of the honour and credit of those, whose study it was to stand in the way of their rebellious projects; as *Abfolom* did with his Royal Father: and if these be so blamelesse, as they can have no true and just ground to render them odious from, by a devote artifice, they can charge them with crimes (as being enemies to Religion and the power of Godlinesse) of which themselves are guilty in an eminent manner.

The fifth step of this ladder is, The making use of some Spiritual Heralds (so *Adonijah* did with *Abiathar* the Priest, 1 *King.* 1. 7.) to denounce wrath and judgement against all the opposites: And like *Achabs* false prophets, prophesie successe and honour to them, sending their rebellious designs abroad to the acquaintance

Q tance of the vulgar, under the impresse of Divine Authority, these not being so foreseeing as to remember *omne malum incipit in nomine domini*, that all wicked designs are covered under the fair pretences of Godhnesse. And if these usurping heads intend the extension of that power, to procure among those, they are to invade some of the same Coat to pull a coal from the Altar; to put both Church and State in a fire, that so they may eat the fruits of that maxime of *Machiavil*, *divide & impera*, divide and reign.

O Oaths and Vows as *pia fraudes*, holy ingines, and these like a sleep-pillow they put under peoples heads to lull them fast asleep, that they may neither see their projects, nor fear their power, of which they make as frequent use, as the thief of his artificial lantern, by which he beholdeth others, and passeth unseen himself.

A The seventh step is, Blasphemy against the Kings Majesty; for having blasphemed the Name of God, it followeth, that they blaspheme the King, Gods Vicegerent: These two like *Simeon* and *Levi*, marcheth together in others hands; it seemeth they have no purpose (though out of no respect to him) that *Jude* should be a false Prophet, who foretelleth, *ver. 8.* That in the latter times, there shall be a generation

B

who



who delight to speak evil of Dignities : But though *Jude* fortelleth this, yet he approveth it not : for the same Spirit *Jude* spoke by, *Prov.* 24. 21. joyneth these two together, *Fear God and honour the King* : And, *Exod.* 22. 28. It is expressly forbidden, *Thou shalt not revile the Gods*, ( that is the Magistrate ) *nor curse the ruler of thy people*, and avouched to be a high contempt of Gods self, *1 Sam.* 8. 7.

The last step is blood, Even the blood of Kings, King-killing, which in all ages hath been looked upon ( except among the Jesuites ) as the highest of villanies; this they can go about and perpetrate with the boldest countenance that ever any thing was acted. The light of nature taught the heathen, that blood-shedding was a great pollution, *μὴ ἀσπάζεσθαι χερσίν*, pollute not thy hands with blood, much more the shedding of the blood of Kings, is of that nature. *Xiphilinus* determineth, it was not competent for Subjects to judge them, *πρὸς γὰρ τῇ τῆς ἀυταρχίας ὁ θεὸς μόνον κρείσσει δυνάσσει*, it is to God alone the judging of Princes belong: far lesse is it for Subjects to kill them, *Reges in ipso for imperium est* *Joan.*

Use 1. We may behold, hence, that it is no wonder that such come up unto the battlements of Government, since they climb by such a stair: men that will extinguish the light of conscience within, and draw a skryne betwixt it and



and any light, the sun of Divine Truth in Gods Word doth communicate from without, being like the unjust Judge, *Luke 18.* neither fearing God nor reverencing man: what great things of time may they not reach and attaine unto.

*Use 2.* It is als little wonder to see them fall trimbling down, like *Phaeton* in the fable, kicked out of the Chair of that Chariot they were driving, and made a ludibry and mocking-stock to all the world about, *For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever, Obad. 10.*

*Use 3.* Beware of meddling with things too high for thee; *Solomons* counsel is good, meddle not with these that are given to change. These will be Gods on earth: and while they are climbing to taste of this forbidden fruit, they are falling down to the society of the devils in hell, they are externally ascending, but spiritually descending: they must have esteem among men, and in the mean while, they losse their esteem with God. This climbing (to their small satisfaction) maketh them climb another ladder where they reap neither the fruit of honour nor profit.

*Prop. 2.* Invaders and Usurpers of Magistracy, are unprofitable for the Commonwealth, no better then droffe and lime to the Goldsmith, of which he can make no Jewel nor precious Vessel;

whither these be both without Title and Parts, or have Parts and want Title: a Gold-ring can never be made of tinne, more nor of drosse: What profit had *Shechem* by *Abimelech*, *Judg. 9. 57.* And all the evil of the men of *Shechem* did God render upon their heads: and upon them came the curse of *Jotham* the son of *Jerubbaal*: no, they are so far from being profitable, that they are a very burden, proving like an unfaithful steward to his master, squeezing his tennants without pity or compassion; or like to *Pharaohs* Task-masters, whose oppression imbittered the lives of the children of *Israel*, yea more, they are a very plague, and one of these terrible plagues the Lord smote *Egypt* with, *Psal. 105. 34.* He sent locusts and caterpillers that destroyed all the hearbs, and eat up all the fruits of the land: Indeed such are locusts to that Kingdom they bring under their power: they and their supporters destroying all the fruits of the land, their purses being as empty of Money, as their persons are of worth, the people to make them up, must pull themselves down, and is not this to be unprofitable in a singular manner?

The reasons of this are: First, These are men utterly void of a publike spirit, having their own greatness, not the peoples good before their eyes, and it is impossible that it can be otherwise, when this is made the mark at which all their endeavours are levelled.

Secondly

Secondly, Such are without all sympathie and fellow-feeling of peoples distresse and miseries, not being the kindly parent, *Pater Patrie*, but like the unnatural Mother in *Solomons* time, cruel as Tigars, and so their administrations cannot but be very far from bringing in any profit to a Kingdom.

Thirdly, It cometh to passe on this account, because they are void of conscience; for they resolve to throw this aside, as the main remora to great atchievements, and least their impiety should become palpable, they do it neatly, even under the pretence of a most tender conscience.

Fourthly, They are thus unprofitable, because they are men void of all honour; he that maketh *proprium commodum supremam legem*, his own advantage the Supream Law, can never be a man of honourable principles; and one that acts not from such, will never be instrumental to do good to a Kingdom.

Lastly, All their supporters are of the same stamp; for it may be said of them as God said of the makers and worshippers of Idols, *That they who make them be like unto them, and so are all they that trust in them*: Hence both great and small of them become birds of prey.

Use 1. Here is a true character of these that ravish Magistracy, and as by a glasse their

complexion is represented ; however, they promise great things to the deluded people, and flatters them with a hope of heaven upon earth, under the shadow of their power ; yet they are like *Joab to Amasa*, kissing and embracing, that they may the more covertly cut them off ; doing as those who mannage young horses, soberly and wisely handle them, till once they be in the saddle, and then they ride them as they please, and make them give obedience to their cruel commands, or else to resolve to be overwhelmed in utter ruine.

*Use 2.* How good reason have we to blesse God, *Psal. 14. ver. last*, who hath freed us of this woful generation, that as we read of some Cats, who have been found standing over children, with their mouths to theirs, sucking thence their breath, were standing over all degrees of people in this Land ! and if God had not in time prevented them, they had made us a most miserable people ; no, they had cut us off from having a Name among the Nations ; and so much the higher should our rejoycing arise, that we see in their filthy advantage and unjust gain, they have met with signal disappointment, it proving as the airy dew and the sweetnes and contentment which they found in our ruines, nothing but *γλυκύ λωλ* a false sweetnesse, many of them vomiting up their morsels, which cruelly and greedily they had devoured.

3. Let

3. Let us pray to God to blesse him and them who were the instruments in Gods hand of this happy Revolution: that man of Valour who lately commanded in this Land; and those of our Nobles, Gentry and Pastors, that animated and encouraged him unto the work, being unto him (under many sad discouragements he met with) as Aaron and Har to Moses, holding up his heart as those did Moses his hands. The good will of him that dwelt in the Bush, be toward them all; for they have swept to the door of these Kingdomes, the drosse and tinne of Usurpers: it was God that guided them in every step, for they walked in the midst of hazards. The Jewish Rabbins have a fancy, that the misreading one letter in the words, *Ein Kadosh Caihovah*, Beth, to wit, for *Caph* in JEHOUAH, destroyeth the world. Truly the misplacing one step of him and them, had destroyed the whole world of our comfort: that Lord who guided them then, guide them all still: till, as they have brought these Lands to the enjoying of peace and prosperity, they themselves may be brought to the enjoying of eternal felicity.

The second thing in the words, is, The remover, He who purgeth out the drosse and the tinne from among them: Its (1) that is God, it is He that layeth the Axe of Judgment to the root of the Bramble; no lesse a Omnipotency, and there

is no let to the doing thereof, when Omnipotency is stretched out.

The third thing, is, The manner how this is done, that is expressed in the words *purely purge*; and because the word *Tsarash*, translated to purge, signifieth to melt or burn out: I incline to think that the Allusion here, is made to the purging by fire, it being a word proper to Goldsmiths, and that the Noun is included in the Verb, *I will purge with fire purely*; or as it is in the Marginals of some Bibles, *I will purge you according to purenesse*, which seemeth to be purenesse of fire, and in this I follow the *English Annotations* on the place. If the Quere be moved, What is meant by this fire? I answer, It is Gods indignation and anger which is very fitly represented by, and resembled to fire upon many accounts; but especially, because of its penetrating nature, *Hos. 8. 14.* and because of its destroying nature, *Prov. 30. 16.* For as fire penetrateth and runneth through the Mettal in a searching way, and destroyeth that which is combustible when it seizeth upon the same, so can Gods anger pierce in unto the strongest combinations, and also destroy them. Then you have here first the manner of removing of these as to man, which is with difficulty and hardship; for the removing of dross by melting, is no easie task. And, secondly, the manner as to God, and that is by the fire of His anger

anger. Hence from these two, the removing and the manner of the removing of these evils thus explained to you: I offer these three *Observations*.

1. It is very difficult to get the dross of Usurpation purged out of a Land.

2. For as difficult as it is, God can perform it.

3. God in his performing hereof, pulleth down Usurpers in his indignation and anger.

*Obs.* 1. It is a very difficult work the purging out of Usurpation from a Kingdom; What blood was shed? what pains was spent? what time past ere *Abimelech* was brought down from his greatnesse? And w<sup>as</sup> the overturning of *Ataliab* any easier task? Did she not keep the Chair six years in despite of all the Loyal and Royal Party of *Judah*?

The reasons why this is so hard a task, and men meet with such difficulties therein: Are first, the general impenitency of all sorts and degrees of people, they taking the boldnesse to sin with a high hand against God, and wilfully refusing to turn from the evil of their way; God doth in justice continue upon people the yoke of Usurpation; because they will not take upon them the yoke of his subjection.

The second reason is from the cruelty of Usurpers, they doing with all men of power and parts that will not bow down to worship their *Dagon*,



Dagon, as the Patriarchs did with Joseph; banishing, selling, imprisoning them: yea worse, beheading them, lest one time or another, they might have watched an opportunity to bring in the Government to run in its right and old channel.

The third reason is from their falseness. *Matchavel*, no, the devil himself is hardly more a cheat, then some Usurpers have been, having such a faculty of bewitching simple ones, to the belief of their Saintship, by a devote debauching of themselves (to peoples apprehension) and taking upon them the guilt of much sin; for which they declared themselves (as indeed they had reason) not worthy the name of Christians, that their grossest facts being thus endur'd with such extraordinary professions of humility and holiness, were swallowed down by people without any further enquiry; so that they cheated the people in telling unto them the very truth.

Fourthly, This cometh to passe through the treachery of many, who becoming eyes to the Usurpers, as to the discovery of any designs against them, were made use of by them as so many Beagles, to hunt out and discover all these who had any inclination to overturn their power, keeping them into a chain of Gold; and as they had information, sending them abroad to all Corners, to all Countries, yea, even to the



Family of the righteous Heir: *A mans enemies,* saith our Saviour, *may be these of his own house.*

Fifthly, Because of the baseness of the Rich, and those on whom God hath bestowed great things, who make their worldly concerns and Estates their God, laying down this base principle to stand with all, and fall with none: so that with Issachar, they couch under the burden of Usurpation, and rather then they should undergo any hardship, they will suffer Religion to lose its splendor, the King his Crown, their Country her Honour.

Lastly, Because of the diligence of Upstarts, who in their Countries ruine, purchased to themselves great Means and Estates: who that they may not lose that which they have most unlawfully got, diligently take all wayes, and use all means, *per fas & nefas*, to support the Bramble, under whose shrouds they have so well prospered.

*Vse 1.* This informeth us why these three Kingdoms have these many years groined under Usurpation, it being so hard and difficult a work to pull it down, since there was so much of impenitency in the Nations, so great cruelty and deep cunning in the Usurpers, so much treachery among the poor, such baseness of spirit among the Rich, such diligence among Mushromes, produced by the influence of that prodigious

prodigious Comet, that was Gods *Attila* to these Lands of late; we have far better reason to admire that our deliverance was so soon obtained, than that it was so long deferred.

*Use 2.* Hence we may see what sense we should have of our deliverance; the greater difficulty that hath been therein, the greater degree of sense thereof should be unto us: The sharpnesse of the pangs that the mother hath in childe-birth, maketh her when she is delivered from torment, the more highly to account, and thankfully to remember of her coming back to her wonted health: Exquisite hath been the pangs of these three Kingdoms, especially of this, in the attempting that which now we enjoy: *The childe having been brought to the birth, and there being no strength to bring forth, which calleth unto us, to value the same at the highest rate.*

*Obs. 2.* Though Usurpation be not easily pulled down, yet the hand of Omnipotency can dash it in pieces: *Shall the Lyon roar, and the beasts of the Forrests not tremble? Asserteth not God this for his prerogative, to pull down one, and set up another? Hath not He in His hand a full cup, whereof He can make the mightiest drink? Though thou mount up with the Eagles, and build thy nest with the Stars, yet I will bring thee down, saith the Lord, Obad. 1.4.* How soon can he turn the wheel of Providence upside

upside down, and take the greatest *Anakim* of policy, in the thicket of his own projects: and when he would hide himself from God and Man under the shade of his own contrivances, the Lord can bring him out as he did *Adam*, conscious of his wickednesse, and make him fall into the ditch he hath digged for others, *Psal.* 7. 15. *His mischief returning upon his own head, and his violent dealing on his owne pate.*

*Use 1.* For reproof, How justly may I challenge an unbelieving generation, who expunged this truth out of their Creed? many being amongst us like *Jorams* favorite, on whose shoulder he did lean, when the lepers brought the good news to *Samaria* of the flying of the *Syrians*, *2 King.* 7. 17. supposing this Babel of unrighteousnesse could never be pulled down, which made them both so forgetful of their duty to the King, and so forward in devoting themselves to the *Usurpers*, becoming an Echo to all their unjust commands, and the instruments of many of their barbarous cruelties, cleaving as fast to them as these shepherds, who first found out the Loadstone did to the rock thereof: never thinking there would be a day of reckoning before men, and putting far of the great reckoning before the Tribunal of God.

*Use 2.* Let us exalt the Name of him whose right hand is a hand of power, and doth what he will forever

forever he will, both in the heavens and in the earth: This day is a day of Thanksgiving and Praise, and when every point we meet with do give us occasion to enter upon the duty of the Day, we were much to blame if we should be deficient herein. We have good reason to blesse the God of *Israel*, that hath confirmed to us this Truth, which was almost, as many other Trnths (in these Truth loathing times) perished as to peoples acknowledging thereof: And in doing of this, as he proclaimed to *Moses* all his holy Attributes in passing by before him; so to us most evidently two of them, his Wisdom and Justice; his Wisdom, in that he hath made their fall so like to the fall of *Herod*, *Act. 12.* who was eaten up with wormies that came out of his own bowels; for by the vermine of the Army, through the prowesse of their General, bred in the bowels of their politick contrivances, are they eaten up and overthrown. His Justice, that made that Army whom they had Instrumented in the oppressing, ruining, murdering of many, turn upon themselves, as the Elephants did of old in many Battels, upon their own, and overturn them utterly. This calleth both for our Admiration and our Adoration:

*Obs. 3.* God in performing hereof, pulleth down usurpers in his anger and indignation, *Jud. 9. 53.* Thus *Jeroboam*, who revolted from

from the house of *David*, his posterity is rooted out, and not one to pisse against the wall is left undestroyed, *1 King. 15. 29.* And *Zimri* who killed his Master, had not long peace, till the vengeance of the Lord seized on him. God is angry with such wicked ones every day, *Psal. 7. 11.* Although providence do seem to dandle them, carrying them up in the armes of successe for a time; yet even then the Lord his anger is against them, but it is like a myne of Powder, the Train burning some hours in secret before it come to the height, and then breaking out to the astonishment of beholders.

And his anger in pulling down of them, appeareth in these severall particulars.

First, In the publikenesse thereof, it is in the view and observation of all the Kingdoms and Nations about: these Usurpers being brought upon a Theatre before them, and they sitting, as it were, on benches looking on, God having called them as in *Joel 3. 12.* He calleth upon the nations to gather themselves, *for that he is to cast down the mighty* (so is it in the old Translation) *and to sit himself as Judge.*

Secondly, His anger in their fall appeareth in the non-expectednesse thereof, when with Herod they are soaring upon the wings of applause, and in popular acclamations, called and accounted pitty Gods; and they supposing to have good

good ground of promising to themselves, that their mountain shall stand strong: even then it is, that he can and doth, throw both the horse and his rider into the sea of confusion, and utter ruine, *Exod. 15. 1.*

Thirdly, It appeareth from the shamefultnesse of their fall; for it is not ordinary and common, but to the lowest step of indignity and disgrace, and that without regrave or pity; yea, with the joy and rejoyceing of all that are not partakers of their guiltinesse, the Lord throwing shameful spewing on all their evil purchased glory, *Hab. 2. 16.*

Fourthly, It appeareth in the terriblenesse thereof, their fall carrying with Them all their supporters and props, root and branch, puteth them in *Adonijahs* and his fellow-conspirators their posture, *1 King. 1.* to flee here and there, not knowing where to lay their head; it coming upon them like another day of Judgement, that they know not where to get a mountain under whose shadow they may lurk, and hide themselves from the stroke their impious courses hath deserved.

Lastly, Gods anger appeareth in the concomitants of this fall, which is searching out and bringing to light the hidden windings of their sinful wayes, by pulling off that mask, that before did palliate their villanies, under which they have long walked; beside the candle God  
lighteth

*The Downfall of Rebellion.*

27

lighteth in their own bosomes, their awakened consciences, which mustereth up before them all their rebellious and sinful acts of violence and oppression: The Lord lighteth another candle, His own wise providence; which strangely brings to remembrance, and presenteth to the eye of the world, that which they thought in their policie to have buried in forgetfulnesse, even their hidden things of dishonesty and disloyalty, Hab. 2, 17. *The violence of Lebanon shall cover thee,* It being as impossible for them to cover their violence, as it was for Lebanon to cover hers.

*Use.* Behold here a Scheme of the late tumbling down of that *Babel*, which was founded on blood, and builded with blasphemies; hath not the Lord, as with a Sun-beam, written His displeasure upon the builders, and discovered his anger in their ruine? so publike is it, that the eyes of the nations are fixed thereon with admiration; so unexpected, that immediatly before (as before the breaking of day, the night falls darkest) the worst of evils were imminent, both State concussions and Church confusions, and these who did first shape that Monster-*commonwealth*, were ready to set it upon a surer foundation then before; so shameful, that he who assumed to himself the Title of *Hightness*, is thrown down to the *Abyss* of *Lowness*: and that *RUMF* which was the water of which this Yce



did Coagulate, and in which it Thawed again, is now quite exhaled by the Beams of the Royal Sun : So terrible, that their potent Allies abroad, dare not make mention of their Names, but with Apologies in their mouths : and their supporters at home are flying, being pursued with their own evil consciences out of this world by *posterns* of their own making : Whil'st others are justly to be hailed to the Gallows to expiat their villanies with the best of their blood : And so powerfull is the searching that attendeth on it, that you may discover them by their countenances, their countenances being als false to their consciences, as their consciences had been to their King and Country : As the day it discovereth the thief, so our Deliverance doth these, and calleth aloud, *Behold the man that made not God, but lies his refuge*. If we shall search how this ruine came upon them, we must cast an eye both upon the sewel of Gods wrath among them, and upon the friends that appeared for us. The sewel amongst them was their own sins, none being so great enemies to their standing as themselves, like *Jeroboam* who founded the greatnesse of his family by his policie, and ruined the same by his provocations ; the sins that kindled the Lords anger against these sons of *Belial*, and hailed down vengeance on their heads, Were, first, Their powring out, as water on the ground, the Royal Blood of the  
Lords



Lords Anointed \*, without regard to his Sacred Person, bringing him in the noontide of the day, most barbarously to the place of Execution, before the Gates of his own Palace, and in the view of his Subjects, separated the Head of the Head of three Kingdoms from his Shoulders; a fact without all parallel, and to be remembered with continual lamentation, as to his losse, and with everlasting detestation of their horrid cruelty, This cryed aloud: *Wo to him that buildeth a town with blood,* Hab. 2. 12. *The Lord will abhor the bloody and deceitful man,* psal. 5. 6. Secondly, The banishment of the Royal Family, by which they were kept long under the pressour of many afflictions, others impudently & insolently possessing that which was their Birth-right: This cryed aloud for vengeance in the words of Hab. 2. 6. 11. *Wo to him that increaseth that which is not his, and enlargeth his desire as hell: For the stone shall cry out of the wall, and the beam out of the timber shall answer it:*

\* *Quo nulla dudum  
splendidior, malo  
illuxit orbi, tam-  
par, & in polo  
non fidus ul-  
lum puriore  
lumine celi-  
colis renidet.*

*Exurge vindex, & rubente  
Sacrilegos jaculare dextra.*

And no wonder the voice hereof was loud, since their sufferings were so singular. Thirdly, The wrongs done to Religion spoke in the same dealest, and was a part of that fewel, for Bethel was become Bethaven: the Trojan horse of To-

Iteration having entered the Ghurch of England, with an *Amsterdam* in the Belly thereof : and that at length it might be brought to this Land, like the Altar of *Damascus* : Was there not exotick formes of Government moulded above, to make a gap for that Belgick Monster here ? so that Religion mourning, cryed out with the Chnrch, *Lam. 1. 4. The wayes of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitternesse.* Fourthly, The Tribunal Seats of Justice cryed against them ; Novices, and Children as to such employments, being left to Administer Justice ; Dry-men and Sword-men were turned into Judges, a strange kind of Metamorphosis ! They did suppose that their Sword had a kind of Omnipotency, like the fiery tounge to the Apostles, bringing immediat qualification. I never heard of, nor saw any of our Learned Lawyrs (who for the wel of the people were necessitate to plead) before them, but it put me in minde of some Pilgrims, saying over their Matins, to the Lady of *Loretto* ; for they understood no more what was spoke unto them, nor that statue there, what is uttered by the Pilgrims : So our Laws were wrested, not only through affection to their followers, but also through Ignorance how to execute the same. Fifthly, Many impoverished and born down family by unjust Forfeiture, Imprisonment

prisonment, Sequestration, and their inhancing all Traffick to themselves, cryed to God, *That for the oppression of the poor, and the sighs of the prisoners, he would arise* Lastly, The blood of many of all Degrees, shed not only in War, but in Peace and in cold blood, cruelly as well as unjustly: the burying of several persons before their breath expired, and selling others as Slaves, all these called for vengeance and for fire to come out from Shechem against Abimelech, and from Abimelech to destroy Shechem. These were the jewel amongst them of Gods indignation, the friends appearing for us to speak a word for the oppressed, were Gods Mercy, His Faithfulnesse, and His Justice; His Mercy pleaded for pity, His Faithfulnesse for accomplishment of His promise, His Justice for vindication of His people; His Mercy stirred Him up to help, His Faithfulnesse to make haste, His Justice to avenge: so that you see clearly here, the representation of that *Catastrophe*, and deserved ruine of these bloody Traitors, both as to its manner and motives.

*Use 2.* How may honest-hearted upright men fit down and blesse God that they have been kept in bad times, from meddling with these Monsters! such have yet kept (though, it may be, they have loosed much) a very precious jewel, that these who have gained most in these times, never took pains to possesse, a good  
con-

conscience, which is better nor all the others rich attainments: and besides that, much honour, and now they may hope to reap the fruits of their integrity and faithfulness.

*Use 3.* We may hereby see that it is not so easie as every one doth imagine, to read the Book of Providence: Though Usurpers may have a fair Gaile of successe, filling all their Sails for a while; yet the fire of Gods wrath may seaze on their Ship at last, and stop the course of their Domination, it is then evil arguing from Providence. God in the depth of His Wisdom by His Providence in this late change, hath defeat all arguments therefrom, by which they endeavoured to prove the equity of their unparalld rebellion and cruelty.

Thus we have spoke to the removal of the unlawful external power: We come now to speak of the removing of the internal and infernal power of sin, which followeth as naturally one the other, as the shadow doth on the body; for in point of policie, Usurpers consive at sin for keeping up of themselves, though that power leaneth on a weak reed that hath such supporters. Concerning this we shall speak to two things; First, Of the thing purged out: Secondly, Of the manner of its out-purging. First, Of the thing purged out, it is *droffe and tinne*, where you may behold the nature of all sin in the general. Secondly, Of one sin in particular.

First,

First, Of all sin in the general, it is unprofitable; this is set out by the title given to it, (*dross*) which is simply unprofitable, and (*tinne*) which is unprofitable comparatively in regard of Silver or Gold. Hence take this Doctrine.

Doct. Sin, it is an unprofitable thing, Rom. 6. 21. Matth. 7. 16. Do men gather grapes of thorns, or figs of thistles? no more can the grapes of any spiritual comfort, or the figs of true contentment be gathered off the thistles and thorns of sin; and if we will either look to its contrary or consequences, we will perceive it a truth unquestionable.

It's contrary: the thing, that is directly contrary to sin, is Godliness: these two are as far opposit to one another, as good is to evil, and Godliness of its nature being gainful, 1 Tim. 6. 6. sin must not be any wayes advantageous: I know there be some like Gehazi and Demas, that intertaineth an Atheistical conceit, that a holy walking with God spoileth profit: Concerning whom, I find a Reverend Divine say, such hath stroak hands with the devil, upon the terms which our Saviour refused, Luk. 4. 6. But, I say, upon lesse nor the hundred part of these terms, yea the truth is, sinful walking, utterly spoileth honest and lawful profit.

Secondly, Behold the consequences, First, Shame, Rom. 6. 21. Jer. 31. 19. If the condition of a person be such, as he cannot profit his Benefactor

factor in any thing, yet he ought to be sure that he perturb him in nothing; he that doth otherwise, cannot but be ashamed to look him on the face. God he is thus to us, but we perturbing him in every thing, cannot but be ashamed in end: Thus *Adam* made a poor game of it, in eating of the forbidden fruit, he found himself naked, and was ashamed to look his Lord and Benefactor on the face; If that sin be profitable, that produceth no better fruits, judge ye.

The second consequence is Death, *Rom. 7. 22.* What a death? Eternal death; he that hath wrought all the week in drudgery, and receiveth at the end of the week his wages, payed in the black coyn of death, hath made but a very sorry bargain; but he that hath lived all his life in sin, hath his wages payed in a blacker coyn nor bodily, even in eternal death: so that they are worse than mad that are not convinced of the unprofitablenesse of sin.

*Use 1.* We may see hence that the world is in a great mistake: If ye tell the drunkard, the unclean person, the covetous man this truth, they will not receive it, nor evidence so much Christianity, as to give it entertainment but for one day; the reason is, he looketh through carnal perspectives, which presenteth all sin green and pleasant, and richly loaden with the fruits of advantage; which mistake is cured by its contrary, looking to sin with a spiritual eye, and weighing

weighing and pondering the same in the ballance of the Sanctuary: this whosoever doth, shall be taught the thoughts and language of Paul, Rom. 6. 21.

Use 2. Is sin so unprofitable then? (Sirs) this affordeth me an earand to your souls, and it is this: to exhort, intreat, beg and obtest you by the mercies of God, and the loves of Christ, to forsake sin: Are you children, to be chasing shaddows? fools, to believe all to be gold that glisters? Or, are you men of understanding, *ad majora nati*, born to greater things, than with *Dionysius*, to be catching Flees? As you would not have these joyfull dayes, this golden age of much contentment to loure upon us, and prove as one said of the Summer of this same Country, that it was hot, but short: let us all beware of this unprofitable thing, sin: Have these in former generations who have made the greatest purchase of this stuff, been the most happy and prosperous men in their Estates? Or hath not God drawn them out as in a map into his most wise Providence, *in exempla aliorum*, to be Beakens unto others? making them to lye down with their bones full of the sins of their youth, their consciences turning unto a hell of terrours, and all the mountains of Riches and preferments acquired by them, melting away as the untimely birth, or the Snow before the Sun: Then I beseech you, be no worse



worse than *Johns Auditors*, *Matth. 3.* who were *formard to flie from the wrath to come.*

Having spoken to the nature of all sin in general: now we come to speak of the nature of one in particular, which is hypocrisie, represented here metaphorically by tinne, and it characterizeth this sin very exactly: For tinne, it hath (when it is well refined) a very shyning quality, which giveth some resemblance of Silabver: and hypocrisie it hath the same property, a glistering shew, and thereby doth not a little resemble holinesse: Hence this *Doctrine* may be gathered.

*Doct.* Hypocrisie is a deceiving sin, it shineth as it were holinesse; but it is as far from it, as the one Pole is from the other, it is nothing but sin under the mantle of Piety: and therefore Christ calleth Hypocrites, painted walls, whited tombs, it is a dung-hill of impiety under the luster of piety: So the Ancient shot very near the mark that did call it a *subtile evil, a secret poyson, a lurking venome, the paint of virtue, and the moth of sanctity.* For there nothing giveth holinesse a greater blow, than unholinesse under the pretence of holinesse: this is, to have the *form of Godlinesse, without the power thereof.* The devil in other sins, is but in his country apparel, here he is in his neatest and court dresse, he dresseth up other sins in a Wooden, but this in a Silver dish. Concerning

cerning this sin, these two are to be enquired after. 1. Where it is learned? 2. Who are the Schollers?

First, Where it is learned? even at the devils university, the great master being an old practizer thereof from the beginning, having such nimbleness in acting it, as he can transform himself into an Angel of light: this is one of the devils black Artes that he teacheth here, and as his image and superscription is thereupon, so it sealeth upon the Students thereof, the very same, and at their reckoning with the great Judge, these that are under this stamp, will be rendered up to its owner.

The second is, Who are the great Students in this School, and the best proficient? Indeed it is very throng, and many are taking pains to make progresse; but these who carry away the Lawrel of greatest proficiency, are the Pseudo-Christian, and the Pseudo-Politician, the false Christian, and the false States-man.

The false Christian, to cover his other sins, in doing which, he discovers them more to God, making them to appear in a crimson colour: The covetous man, to cover his covetousnesse, he maketh use of it as a cloak, 1 Thess. 2. 3. The unclean persons, to cover their uncleannesse as the Antinomians and Libertines, turning the Grace of God into wantonnesse: The treacherous man to cover his treachery; so Judas took the

the Sacrament of the Pasſeover, before he betrayed his Maſter.

2. The falſe Politician (for the true Statesman hateth it as the cheat of a Rogue) he profiteth much in this Arte, and uſeth it as a cloak to cover his rebellion, imitating *Absolom*, who when he intended to uſurp the Crown of his Father, pretended to go to *Hebron* to perform a vow, 2 *Sam.* 15. 7. And *Jebu*, who deſigning to ſnatch the Scepter of *Iſrael*, puts on and boaſteth of broad phylacteries of zeal for God; and if the people he purpoſeth to inſtrument, be ſanatick, he can pray with them, and if need be, preach alſo, *Nam nemo cautius malus eſt, quam qui abſconditur ſub appellatione pietatis.* 2. To cover their bloody oppreſſion, 1 *King.* 21. 9. *Jezabel* and *Achab* calleth a faſt, that under the colour thereof, they may out *Naboth* of his Vineyard; and if one faſt be not ſufficient, his purpoſe not being to oppreſſe one perſon, or family, but a nation, or many nations, the faſt muſt be frequent, yea, monethly, that people may be amuſed, as well as God is evidently abuſed by their ſophiſtical devotion. 3. To cover his perſecution with ſome pretence of honeſty or holineſſe; ſo *Herod* muſt take *Johns* life becauſe of his oath, an oath being an act of Religion, he wrappeth up this his cruelty in the ſpecious pretention of piety.

Uſe 1. Is hypocrifie ſo deceiving a ſin? The coun-

counterfeit of Vertue? The Ape of Religion? Then hypocrits, they must be counterfeit Saints, the Apes of Holy-men; yet they do not resemble them so much, but a discerning eye may rid the marches betwixt them, by these following marks. First, The hypocrite mustereth out all his good deeds to vain ostentation, *Matth. 6. 1.* like the Ape, ever carrying her young in her armes, to make the world believe, he is near to the border of perfection, when indeed, his life is a Folio Book of Errataes or Errours; but the Godly man walketh humbly and modestly all his dayes: thinking with *Paul*, he is to be reckoned among *the least of Saints*. Secondly, The hypocrite is alwayes prying into the faults and escapes of his neighbour, and (as *Ulysses* lifted up the Plough over the childe thrown in before him) they make their observation passe their own follies and failings, *Matth. 7. 3. Luk. 18. 11.* but the Godly mans discoveries, are most at home: he knoweth there is within himself a *terra incognita*, an unknown land, and thither he taketh frequent voyages, that he may not alwayes be unacquainted with himself. Thirdly, His conscience is very touchy and tender as to the mint and anise of some civil questions, although the word of God doth most clearly determine them; but as to harder mettalled matters, his conscience is nothing inferiour to the stomack of the Ostrich, he can swallow rebellion

lion without any scruple, so being this piece of iron be gilded: whereas the Godly and orderly Christian, starts not debates in civil contentments; nor can he endure but his conscience should be in an exact parallel to the Scriptures, and so classeth rebellion with the sin of witchcraft. Fourthly, The hypocrite, though he pretends he valueth not the world, but that Christ is all in all to him, yet he is so great an idolizer thereof, that he seemeth to be of the opinion of old *Hermes*, that the visible world is the Image of the invisible: and it is upon this account he payeth his adoration thereto; but the Godly man is like the Church in the *Revel.* with the Moon (the Embleme of the world) under his feet, trading on it as the most unconstant of vanities. Lastly, Hypocrites are cruel, *Psal.* 35. 16. both in their judgment and in their practice: as they condemn all that are not of their judgement; so if it lay in their power, with one stroak they would cut off the heads of them all: and yet though they be *Nero's*, they must be called *Cato's*: *Falsis veri imaginibus cuncta evertere moliantur*: but the Godly is merciful and lendeth, measuring his affairs with justice, and is far from their blasphemy, to think Christ was in a mistake when he prohibited us to judge according to the outward appearance.

Use 2. Blessè God who in his just Providence

## The Downfall of Rebellion.

41

is apulling off the vizard of hypocrisie from mens faces, and all these disguises of Religion, In which the rough horns of their private designs was wrapped up. Men of late were only valued to be of worth and parts, according to their dissimulation or hypocrisie: had a man any favour to the Usurpers, and therewith a show of Godlinesse, according to his profession, Civil, Sacred or Military? he was fit for any Trust; these two would have qualified him sufficiently: Learning, Judgement, Ingenuity, Loyal-courage, were esteemed scandalous: If any flash of wit had escaped a man, he had been in hazard of loosing his reputation: Have we not reason then to blesse God for freeing us from such a miserable thralldom.

Having spoke to the thing purged out (sin and hypocrisie) We shall next enter upon the manner how it is done. First, In regard of God, and these two things will fall to be examined.

1. By what he doth it? Next, In what extent he doth it? By what? It is by fire; for as I have said, the word *Tsaraph* is a word proper to Gold-smiths, signifying melting, and this cannot be without fire, and so the Noun is included in the Verb. Now fire here as it relateth to sin and hypocrisie, can be no other but the energie and efficacious working of Gods own Spirit, *He will baptize you with the holy Ghost,*

*Ghost and with fire*, Matth. 3. 11. His Spirit is called *the spirit of burning*, Isa. 4. 4. The Spirit of God working in us, hath a great resemblance with the operation of fire, and therefore it discovereth the various and manifold effects of His Spirit in our Renovation, which is the Christians spiritual refining from his drosse and tinne. Secondly, In what extent doth he it? He doth it in a full extent, *All thy tinne*. Which (*All*) supposeth another (*All*) for if all our tinne be to be purged, then all our drosse also, Gods Spirit will not be pleased though all our hypocrisie be removed, if grosse and palpable sins be permitted to remain unmortified, and this is done in the progresse of our Sanctification.

2. The manner in regard of man, is couched in the word *purge* or *melt*, and that hinteth at its difficulty as to him, that it is not easily performed, but as hard as to have drosse separate by fire from the mettall: And here I present you these three *Observations*.

First, There is an universal removing of sin in our Renovation and Sanctification. Secondly, There be various and manifold effects shown by Gods Spirit in his removal of sin. Thirdly, This removing of sin in our Renovation and Sanctification, is not an easie, but a difficult work. 1. There is an universal removing of sin in our Sanctification and Renovation, not only



only of the grosser sins, but of our most spiritual sins; not only of sins in our life, but sins in our heart; not only of prophanity, but hypocrisie; and not only one branch, but every branch, both of profanity and hypocrisie, are removed. First, As to there blot and stain, *Ezek. 36. 25. 1 Cor. 6. 11.* Secondly, As to our delight unto them, *Psal. 1. 2.* Thirdly, As to their dominion over us, *Psal. 19. ver. last, and Rom. 6. 12.* Yet this removal is not so universal as to remove sin, according to its being: that remaineth and will, so long as we are upon earth.

*Use.* Let us follow this way for our personal reformation, labouring to be renewed in the spirit of the mind, and to become holy, as our Lord is holy, in all manner of conversation; for there is no personal Reformation acceptable, without personal Renovation, this is only true and sincere: And it is such a Reformation that these happy times calleth for at our hands. Is God reforming all outwardly that hath been out of order in these Kingdoms? Let us Answer this by setting a work Spiritual Reformation in our selves: who offereth a false personal reformation to God, understandeth not the nature of that benefit God actually bestoweth on us. These many years bygone, we  
D have

have had a false Head of the body politick, fe-  
 Bloody Usurpers: There hath been a false  
 Representative of these Kingdoms, contrary  
 to Law and Reason: a *Juncto* of all the  
 three Kingdoms gathered together: There  
 hath been a false Bench of Justice, as to the  
 Constitution thereof: And in some sense,  
 there hath been a false dispensation of Gospel  
 Ordinances, by Souldiers and other Laymen,  
 who were not called, as was *Aaron*, and of  
 such Stuff as had not God for its Author:  
 There was also a false Reformation of peoples  
 lives by a pretended Holinesse, these were  
 all like the Time, a degenerate Time, and  
 degenerate Customes. Now we have got the  
 true Head of the Body politick, our Dear  
 and Dread Sovereign the Kings Sacred Ma-  
 jesty: hopes of a true Representative, a Par-  
 liament according to the Laws of the Land:  
 and of a true and upright Bench of Justice:  
 the true way of dispensing Gospel-Ordi-  
 nances, liberate from Usurpation. Let then  
 our Personal Reformation be true also, by  
 being truly Reformed, which can be no  
 otherwayes, than by being renewed in the  
 spirit of the mind, and walking in new obe-  
 diente and holinesse before God.

*Dod. 2.* Manifold are the effects of Gods  
 Spirit in our Renovation: fire hath not more  
 several

several effects, than hath the Spirit of God in  
this work. Bernard reduceth them to three;  
saith he, *Datus Spiritus ut doceat, moveat,  
moneat*. The Spirit is given to teach, to  
move our hearts, and to admonish. By  
which three the Christians soul is made to  
share of three notable benefits. First, He  
receiveth thereby *splendorem*, that is, the  
light of Divine Knowledge; for as fire  
bringeth outward light, so this bringeth  
inward. Secondly, *Fervorem*, the quick-  
ning of his dead affections to a holy zeal for  
God; for as fire is accompanied with heat,  
so is the Spirit of God in its operation.  
Thirdly, *Timorem*, Many times fire produc-  
eth this affect of fear, through peoples inad-  
vertancy. But that holy fear the Christian  
partaketh of, is a genuine proper effect of  
the work of Gods Spirit, by which he stand-  
eth in awe to sin against God, *Psalm 4. 4.* If  
we should follow out the effects hereof, ac-  
cording to its similitude unto fire, we would  
find many more besides these, as *Preparation*,  
for as fire prepareth meat for our bodies, so  
the Spirit prepareth the Word to the nour-  
ishment of our souls. Secondly, *Purging*, as  
fire of mettall, so this purgeth out the dross  
of sin. Thirdly, *Assimilation*, turning to  
its own nature man, as fire to the nature

thereof things combustible. Fourthly, *Comfort* being as refreshing to our souls in adversity, as fire is to our bodies, when the season through cold is most unpleasant; but we shall not insist in pursuing this point any further, but break off therefrom in this following use.

*Use.* Let us seek the Spirit of Grace to dwell unto us, that we may share of these happy effects; for as there is no beginning of Renovation without him, *Joh. 3. 5.* nor progresse, *Rom. 8. 14.* neither consummation, *Rom. 8. 11.* so there is no acceptable gratulation and rejoycing in God. If we do go about this duty, and in a right manner, it must be in his strength: this is the fire that must kindle the sacrifice of our praises, as *Vesta's* fire when it was extinguished, behoved to be kindled from heaven, by the assistance and help of a Beam from the Sun; so must the fire of our gratulatory devotion this day, by a beam from the Spirit of Sanctification, be blown up unto a holy and religious flame.

*Doct. 3.* This removing of sin in our Sanctification and Renovation, is not an easie; but a very difficult work: therefore Christ calleth it *a plucking out of the eyes, and cutting off the hand.* These following

Con-

Considerations will make the Doctrine evident.

First, There is against it Armies of opposition: nature in its strength doth stand in the way thereof, mustering up mans inclinations, *Gen. 6. 5.* mans will, *Job. 5. 40.* his affections, *1 Pet. 1. 13.* the devil is against it, who is a roaring lyon seeking whom he may devour, *1 Pet. 5. 8.* the world also marching out with flying colours against the same: *In the lust of the eye, the lust of the flesh, and the pride of life.*

Secondly, It cannot but be difficult in regard of the exact conformity required to the Patern, which is the Image of God: no garb of Holinesse being approven in the Court of Heaven, but looked upon as an Antick dresse, and quite out of fashion, that answereth not to this, *Eph. 4. 23, 24.*

Thirdly, The greatnesse and large extent of this work, asserteth the difficulty not to be small; for it is no lesse than the turning upside down of a whole world, even the *Microcosme* and little world of man: And if the greater World, as to the turning upside down of the Worship thereinto, created such pains to the Apostles: no question, this change in the trampling under foot our lusts and vile affections, which hath commanded

manded over our heads, cannot but be attended with some share of trouble.

*Use.* Though it be difficult this work of Renovation and Sanctification, yet we must not despond, and through overwhelming thoughts of discouragement give it over, but more seriously set our selves to work thereinto, *What is difficult to man, is easie to God*: humane difficulties, yea impossibilities, are conquerable by Omnipotency, we will not give over a worldly businesse for difficulties, and shall we be so base, as to lay aside an heavenly upon this score: It is a heavenly violence that taketh heaven, a violent and painful combate with our corruptions, a violent and constant wrestling by prayer in the Mediator Christ, with our Creator. The necessity of it, *Heb. 12. 14.* The honour of it, *Eph. 4. 24.* The effects of it: First self-denial, *Luk. 9. 23.* Secondly, Shunning of sin, *Rom. 6. 13.* The happy reward thereof, *Eph. 5. 27. 2 Cor. 3. 18.* are all encouragements very great and singular, which joyntly pondered, will weigh down the discouragement of the works difficulty: There is great necessity for the earnest urging of this; for what will outward prosperity, outward joy and rejoycing, the Resurrection of your civil Interests avar, without this: Will

Will your immunities, and priviledges, or freedom, afford you contentment, in proportion to your expectation, if you be not Gods freemen? If your souls be yet in bonds; what will the stopping of the carrear of usurping domination, and the dashing of these hell-hatched designs do? If the Usurper sin exercise domination, and command in your souls, giving the designs of Satan still a freedom? Let this be pondered by you in the Ballance of the Sanctuary, least your laughter and joy tend to, and end in bitter mourning, let the yoke of the internal usurper with that of the external be broke in pieces. The Lord give us strength so to do, *Amen.*

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F I N I S.

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I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above mentioned matter. I am sorry to hear that you are not well, and hope that you will be able to return to your home in the near future. I am, Sir, very respectfully,  
 Yours, very truly,  
 J. M. Smith

2111

SCOTIA REDIVIVA,  
O R  
SCOTLANDS Resurrection.  
SERMON I I.

*Pfal. 30. 11. Thou hast turned my mourning unto joy, thou hast loosed my sack, and girded me with gladnesse.*

*Verf. 12. Therefore shall my tongue praise thee and not cease: O Lord my God, I will give thanks unto thee for ever.*

*Pfal. 18. 47. It is God that avengeth me, and subdueth the people under me.*

*Pfal. 54. 7. For he hath delivered me out of all trouble, and my eye hath seen his desire upon my enemies.*

*Tu velut eximium post tristia nubila tandem  
Sidus ades; Tu bella fugas, pacemque reducis,  
Tu leges & jura novas. Te præfide, rerum  
Grata redit facies; Cerrusque renascitur ordo, &c.*

*Utere jure tuo quicquid rectumve piumve  
Esse putas servare jube: nos vero, volentes  
Omnia suscipimus: libertas maxima nobis  
Tam placido parere viro.*

*Guntherus, lib. 8. v. 535.*

*Alra cernens non deficio,  
Virtus onerata triumphat.*

EDINBURGH, Printed by a Society of Stationers,  
Anno Dom. 1661.

SCOTT'S RELIGION  
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SCOTIA REDIVIVA,  
O R  
Scotland's Resurrection.

S E R M O N I I.

Isa. i. 26. *I will restore thy Judges as at first,  
and thy Counsellours as at the be-  
ginning.*



WE have spoke of the *malum ablatum*, We come now to the *bonum collatum*: I will restore thy Judges as at first, &c. As in the Verse preceeding, you have the extirpation of Usurpers; so here ye have the Restauration of the Lawful Magistrate faithfully promised: In which promise you have somewhat imported, and somewhat reported.

First,

First, Somewhat imported, and that is, the decay of Lawful Magistracy in Judah, the wonted Glory and Honour due thereto, being under cloud: the time of which darknesse being then, when *Senacherib* came up against *Hezekiah*, taking all the fenced Cities of *Judah*: Or else in the time of *Achaz*, when the Kingdom was under the feet of the Kings of *Israel* and *Edom*, and under the *Philistines*, *2 Chron. 28.* who did possesse and rule over the Cities of the low Countries, giving Law to them at their pleasure.

*Doct.* The Lawful and Supream Magistrate may have his due Glory and Greatnesse for a time eclipsed; so was it with *Achaz*, the *Philistines* ruling in many places of his Dominions: Yea, what is more strange, so was it with *Hezekiah*, a good and a gracious King, *Senacherib* overrunneth all, *Isa. 36.* But what is strangest, *David* was not only a gracious Prince to his people, but a man according to Gods own heart, and yet his greatnesse is brought under cloud in a sudden, *2 Sam. 15.*

The reason why the Lord permitteth this, is, That he may punish people for their contempt of Lawful Authority: *Israel* was not sensible of their felicity and prosperous dayes under their Religious and Gracious King, *David*,

David, but wearying of his reign, and itching after a new Governour, therefore he suffers *Absolom* to usurp the Throne, that he might punish their ingratitude to God for so good a King, and the disloyalty of their hearts to so gracious a Master.

A second reason is, For punishing of Magistrates for the abuse of their power; for though God hath exempted Kings as his Vicegerents from the punishment of men, yet he keepeth this prerogative for himself: And therefore though God promised the continuance of the Kingdom to *David's* posterity, yet he reserved the Authority of chastising of them for their sins.

A third reason is, That he may fit and prepare Kings for the great matters he hath to imploy them into, doing like a wise Architector, who digs lowest when and where he mindeth to build highest, humbling those most whom he intendeth to exalt to the utmost pitch of eminency: *David* must not come to the Crown God had given him right to, at first, but must reign some years at *Hebron*, before he get the Throne and Crown of *Israel*, 2 Sam. 5. 5.

Fourthly, That people may be the more convinced of their advantage they have by a Lawful Authority, and their prosperous condition

condition under the same, after they have tasted of the bloody and bitter effects of *Usurpation*, and may behold the Lords superlative goodnesse to them, in restoring of the same again.

Lastly, That he may instruct Princes, of whom it is they hold their Crowns, and upon whose Good-will their Sovereignty doth depend: The Lord doth by this as in a Table, draw before their eyes and face in great Capital Letters, that it is by him that *Kings raige, and Princes decree justice.*

*Use 1.* Behold here what will be the case of *Loyal Subjects*: May their Master be brought down from his Greatnesse and Glory, it cannot fare well with them the members of the Body, must sympathize with the Head: their condition we have pinselfed out in that of *David's Loyal Subjects* and faithful Servants, *2 Sam. 15. 23.* Their enjoyments will be embittered to them, and their spirits under a cloud of discontent, living in the world as *Jonathan* and *Achizaiar*, when they were hid in the well of *Bethuram*, *2 Sam. 17. 20, 21.* In a shade of obscurity, with such a darknesse of sorrow upon their spirits, as that which was upon the face of the deep, in the first day of the Creation: This hath been the carriage and condition of many thousands in  
this



this Land, but the fury of the enemy hurried them from their retirement, chasing them from mountain to mountain, and from corner to corner:

*Use 2.* What then will the carriage of Traitors be, when as their condition through the eclipse of the Lawful Magistrate will be prosperous, his fall being the rise of such, and the harvest in which they reap the reward of their baseness? Questionlesse, such will be blown up in a timpynie of pride, and will speak presumptuous things, and like *Owles* in the night, come abroad boldly looking big upon all. We have seen such a generation as these, and such a carriage as this with our eyes; and there was a fourfold *Owl* or *Noctambulo*, who these years bypast came abroad, and walked in pride. First, The Souldier *Noctambulo* or night *Owle*, who was the Gentleman Usher to the rest; he under pretence of Liberty, brought all men in thraldome; and for the defence of an upstart Commonwealth, brought all the Country unto utter poverty, these as the frogs with which *Pharaoh* and his Country was smitten, swarmed both in City and Country, in our Fields and in our Houses. The second *Owle* or *Noctambulo*, was the Schismatick, who under the pretence of Piety, both intitling and intailing to themselves

selves the name of true Christians, made a gape both in the Civil, to let in and keep up the Usurper: And also in the Ecclesiastical Government, to throw it down, and to make way for Liberty of Conscience. The third *Owle* that cometh abroad in this night time, was the Sectarian, a *Nachtambulo*, who under high pretensions of Religion, invadeth the Doctrine, as the other had done the Discipline of the Church: And that he might do it with the greater successe, he must cry up their *Diana* of Usurpation, and defame the Lords Deputy and Vicegerent. The last *Owle* or *Nachtambulo*, was the *Mammonist*, who to keep his riches, did losse his conscience, coming abroad to Court the Foxe under the pretence of necessity, fathering the same upon Providence, as if this had called him to fall down to worship the Beast, that he might save his Estate and Means, *Quamvis nemo à Deo angustiatu ad peccandum*. These were the Birds that waited on the Bird of prey in the night time of our misery.

Having spoke to that which is imported, We come next to what is reported: And it is the bringing the Lawful and Ancient Magistracy, the Royal Power of *Judab* to the wonted pitch of Lustre, Glory and Extent:

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Extent : *I will restore your Judges as at the first.* Here be three things worthy of our searching after : First, A favour. Secondly, The mould in which the favour is cast. Thirdly, The Moulder or great Artist that shapes this favour after that fashion. First, The favour, and it is twofold, a principal one or masterpiece, *I will restore your Judges as at the first, &c.* The second is subordinate and very useful, though it be not of that degree with the first, *And your Counsellours as at the beginning :* Which you may take asunder in these three, A twofold object, and one act : We shall begin with the object, The first of which is ( *thy Judges* ) The word in the first Language is *Shephtaich*, which is often used for the Inferiour, yet frequently also (as is evident from the Book of *Judges*) for the Supream Magistrate : I find most of the Interpreters take it in this sense here : And because judging is one of the most eminent acts of Magistracy, the Supream Magistrate borroweth his denomination therefrom : And indeed, it is no disparagement for Kings to be stiled so, when God who is the King of Kings taketh this Epithite, *Psal. 75. 7.* But here it may be objected, that it cannot be well applied to the Magistrate of *Judah* who was a single person,

person, because the word is in the Plural Number. *Ans<sup>m</sup>.* The Prophet is not looking to one King personally, but to a Series of them, a Succession of Kings, and this maketh him speak of them in the Plural Number: I will give you a Line of Kings such as ye had before, with the Glory and Extent due to them, yet this was not promised absolutely, but conditionally if they walked like his people, which they not doing, his promise was not binding.

The second object is *Counsellours*: Which I find some understand of the Inferiour Magistrate: Indeed, the Restauration of the Superiour, useth to raise up the Inferiour Magistrate, and the latter is a consequent of the former, these two are chained together. Others by Counsellours understand these (to which I incline) who are assisting to the Supream Authority by their counsels, of which we read, 1 *Chron.* 27. 32. 2 *Chron.* 25. 16.

For the act, it is restoring, it is *Shub* in the Original, and it signifieth to return, make rest, quiet and restore; and it looketh to both these objects, as wel Judges as Counsellours, to the first principally, and to the other secondarily.

The second thing in the words, is ; The mould according to which the favour is cast : And it is twofold as the favour it self is. And the first is , ( *as at the first* ) Some I find to expound this , as to the first way of their Magistrates , which was by *Judges* ; but that Government was neither so pleasant, profitable nor honourable , as the Government by Kings , and so would not be the right Base to build their comfort upon. The latter Interpreters leaveth those of this Judgement : I think one of these two must be the intent of Gods Spirit : *As at the first*, to look to David and Solomon, I will raise you up Kings such as they were, Godly and Wise Kings, such as these were of old : Or else, *as at the first*, may refer to the Regal Authority ; I will give you Kings with such an extent of their Royal Power, as they were wont to have before Invasion, not only exercised in some few Cities in the Land of *Judah* , but streached out over all *Judah* , and the Dominions belonging thereto.

For the mould of the Counsellours , *as at the beginning* , I think it may refer either to the first foundation of that Kingly Government, in that Line of the Family of *David*, who indeed were Wise, Prudent and Vigilant



Men : Or to some Wise Counsellours, who had been with these Kings at their entry to their Raig, and were removed by death, through want of whose counsel their Affairs had not been so prosperous as of before.

The last particular, is, The moulder of both these, the Author of this double Restauration, both of the matter and manner of it, which is God, a work fit for such a Hand, and a Hand fit for such a work : Hence, I shall present you with these following *Doctrines*.

First, That it is a great mercy for a people to have their righteous King restored, after long eclipse of his Greatnesse.

Secondly, This Mercy is heightened when a people receiveth such a King, surrounded with prudent and pious Counsellours.

Thirdly, That it is God alone who raiseth and restoreth fallen and lapsed Magistrates.

Fourthly, It is the same God who restoreth to their wonted Honours and Privileges, Noble, Wise and Faithful Counsellours.

As to the first, That it is a great Mercy to have a Righteous King restored, after the long Eclipse of his Greatnesse: The Lord  
would

would not have promised this to *Judah* at so remarkable a time, as this in *Hezekiah* or *Achaz* his thraldome, if it had not been of singular eminency. *Dauids* Restauration after *Absolon* his unnatural conspiracy, and the change of *Athaliah* her Usurpation unto *Joash* his happy inauguration, maketh the point evident: But besides all this, what the Word of God attributeth to Kings, doth plainly imply this truth; for in Scripture they are intitled, the *Light of Israel*, the *Breath of our Nostrils*, and the *shadow under which we rest*: To have our eyes restored after depravation of them, our breath after we have been almost stifled, or a refreshing shade in the scorching heat of Summer, or in the time of a tempestuous rain, are without all peradventure, very refreshing and comfortable to these houses of dust: even so is the restitution of a Righteous Prince unto a people, chained unto a heavy bondage, and justly compared with light to the eyes, breath to the nostrils, and a shelter against all their persecuters.

The reason hereof, is, Because such (Just and Righteous Kings) are the only fittest for the Government of Kingdoms: And that in a fourfold respect.

First, In regard of extraction, people being upon that consideration more ready to yeeld unto them chearful obedience, whereas otherwise they are very like to vex and grudge at others, who presume to let themselves up to lord it over these to whom they are scarce equals; But the Son, Righteous Heir and immediate Successor of a King, is cordially imbraeed with chearfulness and delight of all the people, unlesse it be by some few Traitors, who are the bane of people, and the reproach of Kingdoms.

Secondly, In regard of Parts, being descended from a Princely Stem, Parents acquainted with, and inured unto such employments as attends Magistracy: *Nec imbellem feroces progenerant, aquile columbam*, The valiant and courageous Eagle doth not beget a filly and simple Dove. Besides that, from their very Cradle they are bred to what is most suitable to such high and eminent Administrations.

Thirdly, In regard of their indubitable Interest and Right, as from God, so likewise from man. Hence it is, that such for the most part, set before them the advantage of the people, rather than that of their own, resembling in this, the prudence of wise and tender-hearted Parents, for as much

as

as they usually moderate and temper their Government, according to the condition and exigence of the Governed.

Fourthly, Because of the Execution of the Law ; for by such, the Laws will be fully, duely and faithfully execute : according to that of Cicero , *Vere dici potest Magistratum esse legem loquentem ; legem autem esse mutum Magistratum* : That is , the Magistrate may be truly said to be the Law speaking , and the Law to be the Magistrate silent ; But when an Usurper gets into the Throne, he is not the Law speaking , but in this case the Law is Tounge-tyed ; for if the Laws were suffered to speak, they would command him to the door.

Use i. What a great Mercy hath this Land got , in the restoring of our King to the Thrones of his Ancestors , to all the Glory and Rights of his Fathers , and the due extent of his Greatnesse. The word in the Original, *Shub*, here translated Restore, hath five significations, each whereof representeth the matter under a distinct notion, and will help us to look upon this favour in its due latitude. First, It signifieth to Return, 1 Sam. 26. 25. And indeed in this signification, we may behold Mercy that we see him again with our eyes , after so many dangers

gers at Home, so many hazards abroad by tedious Travels, dangerous Sicknesse, and perverse Enemies, after so many Temptations there to desert, and provocations here to relinguish his Religion, in that he is returned to us his Subjects in the safety both of his Person and Profession, is a great Mercy. Secondly, It signifieth to *Restore*, and so it is Translated here: Had he been but all these years in his Travels, his returning in safety had been matter of great joy; but it is not a simple Returning, but a Restoring, he is restored to his Crowns, his Kingdoms, his Revenues, and to all his *Jura Regalia*, after he had been so many years most unjustly and inhumanely outted of them, Is not this a signal Mercy! Thirdly, It signifieth to *Give*, 1 Sam. 6. 3. And the Translation would not be wide of the scope of Gods Spirit, if it should run thus, *I will give Judges as at the first, &c.* Indeed in this sense we have got our King again, he is a free gift from God, and his restoring an act of free Grace, and not of merit on our part: But upon the contrary, the sins of these Lands cryed for continuance of bondage, and increase of Brick, rather than any ease or deliverance by his Majesties Restauration, and in this God hath in part fulfilled, *Hof. 14. 4.*

*I will love them freely,* His mercy and good-  
 nesse herein being most free. Fourthly, The  
 word signifieth to *Answer*, Numb. 22. 8.  
 And this also displayeth yet a further de-  
 gree of Mercy; For his Return is an An-  
 swer, And to what? Even to the Prayers  
 of both the Kings, and all their Loyal Sub-  
 jects: To the late King his Devote, his Di-  
 vine Supplications which ye may read in his  
*EMORY BASIN*: to his present Majesties prayers,  
*That God would subdue his people under him,*  
*and scatter the people who delight in Warre:*  
 To the prayers of all his Loyal Subjects, ma-  
 ny thousands within these three Kingdomes  
 daily supplicating the Throne of Grace, both  
 a part by themselves, and joyntly with others  
 in private Fasts for this: Which since God  
 hath brought to passe, we ought to look up-  
 on it as a most gracious and comfortable  
 return of prayer, both to our Kings and to  
 us. Lastly, It signifieth to Dwell and Rest,  
*Psal. 23. 6. Numb. 10. 36.* As it were, saith  
*Buxtorf*, derived from *Jashav*, this being the  
 signification, the Translation would run,  
*I will make your Judges to rest or dwell as at*  
*first, &c.* This I hope shall be the lot of  
 his Majestic; His coming home being not  
 only a Restauration, but a long, prosperous  
 and peaceable settlement of him on his  
 Throne,

Throne, in despite of all his enemies, and most desperate unfriends; that as heretofore he hath been tossed by the waves of Affliction, in a rough and dangerous Ocean of Rebellion; so likewise in time coming, we may hope that he shall Live and Reign in Peace, since the pillars of his Throne are Religion and Righteousnesse, which are the strong Supporters of Royal Sovereignty and Greatnesse.

But to look upon it yet a little further, which way soever you cast your eyes, you shall finde a Beam of Mercy breaking out therefrom: Look to the King himself, and the Royal Family, their tossings abroad, their troubles at home, and the tumults of the people against his Majesty, Had he not reason to say, *The floods have lifted up their voice, the floods have lifted up their voice.* The floods of popular Insurrection, the voice of unnatural Rebellion, that God hath delivered him from all these, and let him see that the Lord on high is mightier then many waters, having so stilled these clamours, that they dare not utter now one syllable of that which of late they belched out most insolently, and liberally, and hath capacitated him to command Justice to have her course, against these Monsters of men, and reproach



and reproach of Christianity, who most barbarously murdered his Royal Father: and further, hath given him liberty to go to the House of God, and solemnly Worship the God of his Fathers, after that way which the people among whom he hath so long sojourned, counted Heresie: O how much of mercy is here! redounding to his Majesty.

Look to the Church, and you shall see a Beam of Mercy breaking out likewise to her? What was our Church these many years bygone? Was it not like to become an *Africa* of monstrosities: he was thought a Christian of no account, that had not his Religion of a new cut. Changes of Religion was become as ordinary, as fashions in Apparel; but now we have so careful a nursing Father, *Isa. 60. 16.* that as he is by his place, *caput utriusque tabulae*; So we trust with good *Jehoshaphat*, he will cause teach the Law of the Lord his God, throughout all his Dominions, not meerly upon a politick account, because (as saith *Lactantius*) *Religio & memoria Dei solus est qui hominum inter se custodit societatem*, but upon a divine, Because (as *Isa. 49. 23.*) Kings are required to be Nursing Fathers to the Church and Gods Ministers for our good, as well Sacred as Civil.

Thirdly,

Thirdly, Look upon the Publick and Common Interest of the Kingdomes, and behold a new Ray of Mercy appear: The Ancient fundamental model of Government being altered, the Door of Division and Bloody War was opened, every year of late affording to us a new form of Government, Government being as unconstant as to its form, as the Moon, and as to the Management thereof, like to a young Heretrix, every year ravished by the strongest Sword, both which portended our utter ruine, *For a Kingdom divided against it self, cannot stand.* And here also was opened a door to confusion, Justice and Equity were like to the Levite and his Concubine at *Gibeah*, who could get no lodging. That then the Ancient Government is settled upon its right basis, shuteth the door upon all these Confusions.

Fourthly, Look to the private Interest of persons: Was not there designs like the earth to *Corah*, *Dathan* and *Abiram*, in regard of mens Patrimonies and Portions, ready to swallow them up with a great pretence of Liberty to the Subject, and indeed they brought about a Liberty to him; But judge you what that was, Even to deliver up to them with his own hand, that which other-

otherwise they would have violently taken away; so that men were cheated in their Estates, and complemented to utter ruine and misery: Doth not here then a Beam of Mercy clearly break out? that men may challenge for their own, what is justly theirs, and sit quietly under *their own figtree*. All this we owe to his Majesties happy Restauration, so that in him all publike Interests are wrapped up, as well Religious and Civil, as of every private man in particular; not only as to restitution, but also as to preservation. When news came to Rome of *Germanicus* his desperate sicknesse (saith *Suetonius*) it struke them all to the heart; but so soon as the contrary report arrived of his recovery, all people run to the Capitol, Men Women and Children, and filled the City with Acclamations of joy, crying out, *Salva Civitas, salva Patria, saluus Germanicus*. The certainty of his Majesties happy return, giveth us occasion of the like joyfull Acclamations, and hereupon may we truly say, *Salva Civitas, salva Patria*, yea more, *salva Ecclesia, saluus Carolus*, the City is safe, the Country is safe, the Church is safe, King *Charles* is safe.

Use 2. This serveth to reprove such, who what ever they say, look upon our Kings  
Restauration

Restoration as no Mercy : And however, I disapprove their judgement with abhorrence, yet I must commend their wit ( if not their astonishment ) which command them silence ; for in this , they prudently imitate the silly Crans, who flying over Mount *Tanrus*, taketh each of them a Peeble-stone in his mouth to withhold their chattering, lest the Eagles should hear and make prey of them : remembering as might seem what was said to King Philip, *Domine Philippe ubique sane ades, & undequaque vides, omniaque auscultas apud Athenienses vero Potissimum.* Philip our Lord , thou art every where present, thou seest every where, and heareth all things, but most especially among the *Atheniens*, which with little alteration, may be as well applied to most of Kings ; so that it were far better for them , together with the Arms of that Bloody Commonwealth, ( now falling to the ground ) to pull down and reject their base *Antimonarchical* principles, and bury them in the Rubbish of their fallen *Babel*.

*Doct. 2.* The surrounding of a restored King with pious and prudent Counsellours, is a great mercy ; for this tendeth both to the prosperity of the King, and the felicity of his Kingdome : This promise in these words

words maketh the truth manifest, and the wisest Monarchs we read of in holy Scripture, have studied to have such about them: *David* had his *Hushai*, and *Solomon* his *Old*, Wife, Sage States-men, who gave good counsel to *Rehoboam*, had he been so happy as to have followed it, 1 *King*. 12. 6. *Absalom* had seven who *Ezra* 7. 14. are called his Counsellours: And *Esther* 1. 14. you have all their names mentioned, Great Affairs require deep consultations, *Unius mens non est capax tanta molis*, (saith *Tacitus*) And therefore it is, that Kings have both their publike and private Councils, which they call together, *Propter ardua Regni*, for to assist them in hard and difficult Points and Occurrences in Government.

*Doct.* 3. It is God alone who raiseth and restoreth a fallen and lapsed Magistrate: It was he that brought *David* back again over *Jordan*, and restored *Mannasseh* to his Throne, *Nebuchadnezzar* to his wonted greatnesse, By me Kings reign, and Princes decree Justice, *Prov.* 8. 15. For confirmation hereof, take these following reasons.

First, He, and He alone, hath right so to do: God is Judge, *Psal.* 75. 7. And to him it was that *David* went for redresse in his banishment, *Psal.* 3. 3. For thou, O Lord,

Lord, art the lifter up of my head, the protecting and defending of banished Princes, (which the Emperour thinketh to be his priviledge) this God doth perform upon an unquestionable title, *Psal. 3. 8. Salvation belongeth to the Lord.*

Secondly, As he hath the Right, so he hath the Power: A man may have the Right, but not the Power to execute the same. *Aliud jus ad rem, atqui aliud jus in re.* It is not so with God, the right he hath, is accompanied with power, to put the same in execution: As, *Psal. 7. 10. My defence is of God who saveth the upright in heart.* And hence he is called, *The mighty God, the Almighty:* When his Vicegerent is stripped naked of Hoasts and Armies, he can raise up Armies for his Service, or send the Spirit of Division amongst the Enemies of his Adversaries.

Thirdly, He hath not only Power, but Valour: Valour is required to so high an Achievement as this, otherwise both Right and Power may fail in accomplishing their destinate end, This Attribute the Lord asketh to be his own, *Exod. 15. 3. The Lord is a man of War, Jehovah is his Name:* He is the tenth Worthy that never fled in Battel, and all the other nine that

Histories

Histories mention, come far, far short of him in this.

Fourthly, As he hath Right, Power, and Valour, so likewise hath he good Conduct; he is both Vigilant, Diligent, and Prudent, *Dux autem esto, qui tum ea quæ ante ipsum, tum quæ à tergo sunt prospiciat*: Saith one, He only is fit to be a General; who can see round about him, that is, who hath prowess and skill to lead and conduct his Army; and God is eminently such a one; He can order all things so fitly for the work, as is wonderful to think upon, find out the materials and joyn them (like so many pieces of timber in some Elaborate Artifice, by a wise and cunning Mechanick-) in the Arte of His Holy and Wise Providence; He hath such intelligence of his enemy, as he exactly knoweth what is a doing in his Camp, 2 King. 6: 8. He can go unto his enemies Camp, as David and Abishai to Abners, taking Sauls Spear, and can either snatch the weapons out of the hands of his enemies, or so blunt them as they cannot hurt; yea, he can go unto the enemies hearts, and as the silvers of water turn their rebellious projects into the channels of loyalty and obedience.

Use 1. This Doctrine (as the hand of a Dial) pointeth at the Author of this happy  
F                      Revo-



Revolution, wherewith we are blessed: that is our gracious and good God who hath restored our King, and set him upon the Throns of his Fathers, by which he hath manifested much both of Wisdom, and Goodnesse: of Wisedome, in that he hath indued him with such rare Virtues, both Christian and Princely, that they have been as a Loadstone to draw his peoples hearts unto him. Of his Goodnesse, which he hath most signally discovered, in making the people so universally to eye, and truely to admire, those shyning Virtues in his Royal Person, that even in the lowest ebb of his Majesties Affairs, and greatest Eclipse of his Greatnesse, no object could interpose it self, betwixt their thoughts and him, to arrest them from admiring his richly adorned Person, although denuded of all that Stately Pomp and Magnifick Acctriment that usually accompany Princes. As for the Virtues and Graces wherewith the Lord indued him the most singular and eminent, amongst them are these.

First, *Holinesse*, whereof in all his Travels abroad, the Protestant Churches were earnest and serious beholders, and now are unanimous witnesses in giving testimony thereof. And hath not he made good this at his return, in accomplishing *Dauids* promise in  
his

his affliction (which doubtlesse he made his own) *Psal.* 43. 4. Giving thanks to God, even the God of his joy and gladnesse, for the Lords remembering of him in the day of his low condition: as he had during that time been much in supplication for the same, so he hath solemnly dedicated his Government to the most High, by a severe, yet just act against profanenesse, like *David*, *Psal.* 101. 3. He will set no wicked thing before his eyes, bating the works of these who fall away to sin. This is now the incense he burneth, which smelleth sweetly in Gods nostrils.

The second Virtue is, *Constancy in adhering to the Reformed Religion*, by which he standeth, not only a mirror to all his own Subjects at home, but also to all Protestant Princes, and Professors thereof abroad, like an immovable rock amidst the waves of reiterated assaults, which his greatest Adversaries and most severe Censurers (the Changlings of the Times) had never been able to have withstood; but certainly would, if they could have found out a way, have hazarded their interest in the Crown of Glory, rather than not to have had one pull at these three Crowns of his, if they could have pretended the least interest in them, although they should have swarmed to them, through a Sea of

Christian blood ; but he choosed with *Moses* to wave all worldly advantages rather, then by the change of his Religion to hazard eternal Glory.

His third Christian Virtue, is, *Patience under the crosse*, wherem he shined most splendidly ; for howbeit he was born the Heir of three Mighty Kingdomes, of so Royal and Ancient Extraction, that the Christian World is not able to afford his parallel, and had education suitable to his birth, being brought up in Scarlet with all that tendernesse faithful Subjects could pay to so hopeful a Prince, under whose shaddow the succeeding Generation might hope to inherit her earthly happiness ; yet behold how humbly he taketh up, and with what patience he sustaineth the crosse, so that *Jobs* patience and *Dauids* humility were never so nighly matched by any, as by himself.

*Spes certa quietis et  
salutis perfecta in gu-  
bernatore sapientia: pup-  
pi, cuius Magister ad  
clavi regimen intelle-  
ctus dote preparatur,  
ubique statumem, ubique  
portum habet in flucti-  
bus. Ennodius.*

These are his Christi-  
an. Followeth his Prince-  
ly Virtues, among which  
his *Wisdom* doth merit  
to be reckoned in the  
first place ; of which he  
hath so large a portion,  
that this Kingdom dure-  
ing the short time of his  
abode

amongst us, did behold his deportment with such pleasure and delight, as that they looked upon it as a morning, which should be seconded with a noontide of a happy and peaceable Government: nothing short of that of his Royal Grand-father, the wisest (if without arrogancy we may speak it) of Christian Princes: neither was this only our judgment of him, for whilst he sojourned amongst Forrainers, he was looked upon as a Patern to their ablest Statists, in their greatest transactions; of a most stayed and solide judgment, which is an induement exceeding well becoming so great a personage, and very necessary to a Prince: for *Omnibus animalibus, facilius est, quam hominibus, imperare*; It is more easie to exerce dominion over all other creatures, then to govern man.

The second is, *Magnanimity*, With what undaunted courage hath he born the revilings of his enemies? therein he was nothing inferiour to *Augustus* or *Tiberius* the greatest Emperours on earth; wherein he chused for himself the best of Paterns, the example of the King of Saints now in Heaven, who most magnanimously despised all the contempt and reproaches of base, perverse, and treacherous men, *Isa. 53. 3. 5.* and forward.

The third Princely Vertue is his *Clemency*,  
In

In which Vertue Kings resemble much their Maker (and it is no disparagement for them so to do,) who glorieth to be *slow to anger, and ready to forgive*; and in this there no King in the world cometh so near to God, as his Majesties self; which was most resplendent in the time of his affliction, by the frequent offers of Acts of Indempnity to his Enemies: And of late also, he being so ready to forgive Enemies, that none was more forward to petition, nor he free and ready to grant pardon: Like unto *Marcus Barbaricus* Duke of *Venice*, who being questioned why he was so slow to punish injuries, answered, *Boni principis est non se ulcisci de inimico, sed sufficit ut se ulcisci posse declaret.* A good King will not delight so much in avenging of himself on his Enemies, as in declaring and making notare to the world, that he can and may be avenged upon them.

The last is his *Valour*, Wherein no Prince in Christendome can outvy him, which having been often put to the Test, both at Home and Abroad was found current coyn; for it proved *Ariadnes* threed to himself and his friends many times, when they knew not what to say or do, *Ad fremitus habuit qui corda inuisa Leonis.* He had alwayes the heart of a Lion when he was in the labyrinth of greatest hazards.

hazards. Seneca his definition of a King, (*Rex est qui metuit nihil.* A King is one who feareth nothing) is the very portrait of the Kings Majesty; which is a happy Omen of our following prosperity and peace: For, saith *Ardobrandinus*, *imperii tutela fidissima fortitudo*: Fortitude is the best guardian of Government.

It was the great Wisedome of God that adorned his Royal Person with so many choice Vertues, and made them shine in such luster in him, who was a Prince born to so many troubles; for had he been no better furnished then ordinary Princes are, he could not have been observed and remarked by people under such a dark cloud. 2. The Lords goodnesse appeareth in turning all peoples hearts and eyes towards him: as his Wisdom fitted the Object for the Organ, his Person for their observation, so his Goodnesse disposed the Organs for observing and beholding the object; for though his Christian and Moral Vertues were strong Loadstones, yet many peoples eyes were purblind through fear, and others blind through faction, which, till God cured them by a *collyrium* and eye-salve of his own compounding, were unfit to discern. But when these scales were removed they (with the rest of his Loyal Subjects) beheld

beheld him as a heaven (though upon earth) richly bespangled with many fixed Stars of Grace and Vertue; the influences of which produced (before they were aware) a myne of Loyalty in their breasts. It seemeth his Royal Father did foresee this; for in his thoughts to the Prince of Wales he asserteth, *That the Mountains of congealed Faction shall by the Sunshine of Gods Mercy, and the splendor of his Vertues, be thawed and dissipated.*

But his Wisdom and his Goodnesse appeareth yet further, in that it was done so wonderfully, the means by which the same were performed having no aptnesse for, yea, much avernesse from, that happy Work: and truly to me it seemeth the just parallel of Christs curing the blind man with laying upon his eyes *clay and spittle*, which were ready to hinder, but no wayes apt to help the sight: That Army that did the work, had as real an antipathy therewith, in the very same time they were ignorantly doing it, as at any time before; so that God in this wonderfully fulfilled *Sampsons* riddle, bringing *meat out of the eater*, and *sweetnesse out of the strong*, the meat of Peace, and the sweetnesse of Truth, and in this God gave a dash to the foolish opinion, concerning Religious qualification of Armies, and proclaimeth himself to be

J E H O.



**JEHOVAH**, whose right hand doth terrible things.

Secondly, His Wisdom and his Goodnesse appeareth in the peaceable carrying through thereof, without the roaring of Canons, the devastation of Countries, the razing of Cities, the effusion of Blood, to all which he having been provoked by unparallelled injuries done to his Royal Father, his own Person, Authority and Family: that this Epidemick madnesse should have been cured without phlebotomie and strong purgatives, sheweth a twisting together, both of Gods Goodnesse and Wisedome in the dispensation, and is a Prognostick (it being so like the building of *Solomons Temple*) that he shall be another *Solomon*, Who, because not a man of blood, was fitted for the building of the House of the Lord his God.

Thirdly, His Goodnesse and Wisdom appeareth in that it was so unexpected, after so many disappointments, so many designs blown up, so many assayes frustrate, when so many adventures had proven as the morning cloud, that few expected any to have the Spirit and Courage to give it an other hazard: Even then (*his arms junctis et invictis*, God unexpectedly appearing) did the Good and Wise Hand of Providence begin  
to

to work, when all men had given over to think of our coming out from misery, and his return to the dignity of his Ancestours: *ὅτι οὐκ ἔστιν ὁμοιωσιμὸν τῷ θεῷ.* Homer. But the things which are impossible with men, are possible with God, Luk. 18. 27.

Use 2. As the first use pointed at the Author of the Deliverance, so this at the duty of the Delivered. And first, it discovereth the duty of the King, and it is thankfulness to his God that hath done all these things for him: to him are his Vows to be performed, Psa. 65. 1. Would to God his Subjects made as good use of the Mercy, as our Gracious Sovereign doth. Secondly, It discovereth the duty of the Subjects; whose it is to rejoyce in God, since he is the doer hereof, and not with a common and ordinary joy, for this is not a common and ordinary mercy. I would have you for elevating of this affection, and putting it rightly in tune, take these three Directions. First, Let your joy be suitable, though it cannot be proportionable, to the nature of the favour. People that have been some years at Sea, and have met with strange Tempests, and crosse Tydes, and have been every day in jeopardy of their Lives, once come to their hoped-for Harbour, how exceedingly do they  
rejoyce

rejoyce and delight therein? because it puts them out of fear of, being swallowed up with the swelling surges of the unmerciful Ocean. We have been tossed these many years past, in a worse and more dangerous Sea, then ever Ship did sail upon, the winde Euroclydon having vexed us, and that in the midst of Rocks and contrary Tydes, from which dangers, in his Majesties Restauration, we have obtained deliverance; so that the prayer of his late Majesty, in his counsel to his Son (My Prayer (saith he) to God Almighty, is, that whatever cometh of me, who am wrapt up in my own innocency and his Grace, that he would be pleased to make you an Anchor or Harbour rather to these tossed and weather-beaten Kingdomes) hath been heard in heaven: for indeed he is the Harbour these Kingdoms have happily at length arrived at, and thereby enjoyeth immunity from death, threatnings, dangers, and well may it be called as that place Paul sailed by, *Act. 27. 28.* the fair havens, and not only so, but the sure havens also, for none else could have afforded us such safety. Have we not reason then to rejoyce in the God of our Salvation, and cry out, *Unto thee, O Lord, doe we give thanks, for that thy Name is near thy wondrous works declare,* and joyfully to shout aloud, **GOD SAKE THE**

**THE KING**, since in him, by the Goodnesse and Wisdome of God, we are saved.

*Direct. 2.* As our Joy would be suitable, so it would be spotlesse, a virgin pure joy, far from the pollution of excesse: I shall give you these following Preservatives against the infection of this sin.

First, The very Heathens have called and accounted it a madnesse, *Pythagoras*, who was an Heathen Philosopher, calls it *voluntaria insania*, a voluntary madnesse; If Heathens then that wanted the light of the Word from without, and the light of a renewed conscience from within, who weighed all things but in the scales of reason, and accordingly judged of them, did so look upon this sin; what should Christians do, who, beside reason, have the light of Gods Word, and the dictates of a renewed conscience, to direct them? I pray you go not mad both against Reason, Scripture and Conscience: *A threefold cord is not easily broken*, saith *Solomon*, a threefold aggravation of sin, is a threefold cord binding the guilt upon men, What speaketh this to you, but to fear of this Rock?

Secondly, Consider, You are Subjects to the King of Kings, as well as to your Dear and Dread Sovereign the Kings Majesty; for in this, as you will testifie nothing of your Loyaltie

Loyaltie to your Sovereign on Earth; so hereby you shall declare much disloyaltie to your Sovereign in Heaven: As you cannot hereby demonstrate your selves good Subjects; for the greatest Traitor may symbolize in this with you, and go as far as he that is strongest to wrestle in these shameful *Olympicks*; so you evidently proclaim you are not good Christians: Let the remembrance hereof be a bridle to your desires, lest your exultation be turned to a provocation.

The third Preservative is, To remember for what end God hath wrought this Deliverance of us, and hath restored our King to his Subjects; is it not, that we may live a godly and peaceable life under him? sure it is; and we cannot live a godly life, if we live sensually like beasts, God hath not delivered us that we should abuse his creatures, mispend time, and beast our selves, *Hab. 2. 15, 16.*

*Direct.* 3. Let this our joy be constant, not a flash, like the sudden motion of lightning in the Air, but a continued and lasting rejoicing, the spirits and life that runneth in the veins and arteries of all the duties we owe to our King, making us to perform them constantly, joyfully, and chearfully. They must not be presented, as some Ancients complained the benefits they received were, *viscata beneficia*; benefits that hing to the fingers of those who give.

give them like Bird-lime : but let our duties be the offerings of free hearts : If it happen that his Majesties Affairs should call from us for some of our means, let us answer chearfully and give with joy; Some years ago, gladly would we have had the occasion of doing it.

Doct. last, *It is the Lord that raiseth Kings, and restoreth to their wonted Honours and Priviledges, Noble, Wise and Faithfull Counsellours.* It was Gods wise Providence brought Joseph to Pharaoh, and Moredcai to Abasuerus, and holy and wise Daniel to Darius, it is the Lords hand that bringeth out from under the cloud of restraint and violence, to their wonted Honour and Priviledges, the Councils and Representatives of Kingdomes.

Use 1. This again giveth us matter of praise, that God having restored our King as at first, so he is in a way of restoring our Counsellours as at the beginning, setting over us men of our own Nation and Blood, men of Honour, Prudence, and Conscience (*Tales sunt presidia Regni, non exercitus non Thesauri*; Such, not Treasures nor Armies, are the strength and defence of a Kingdom) to sit at the Helm of Affairs, and sweep away the Strangers that abode in the Cities of our Solemnities, as Cobwebs in our neatest Rooms, staining all our Glory, the product of the poysonous Spiders that had crept in unto the palaces  
of

of our King, and also restoring our Publike Councels, the High Courts of Parliament in these Kingdoms to their wonted and ancient Priviledges: Those many years bypast, the Parliaments of these Kingdoms have been very Monsters, an *omnigadarum* of the three Kingdoms, without Head and Shoulders, a model not heard of before amongst us: and the fundamental mould of Parliaments, according to the Laws of the respective Kingdomes, hath been quite out of fashion; yea, Courts of that kind have been like the *Samaritan* betwixt *Jerusalem* and *Jericho*, lying deadly wounded, or rather like *Lazarus*, in the absence of his Lord and Master, both dead and buried. Now the Lord is preparing for their Resurrection, and as he did to *Lazarus*, kindly inviteth them in the presence of our King, and the countenance of his Royal Authority, to arise and come out from the grave of violence in which they have been long imprisoned. The Lord make them, and the whole Land with them, to remember both their Deliverer and Deliverance, that what *Diongenes* held for an unquestionable truth (*there was nothing so soon forgot in a benefit received*) may be found a lie both as to them and us.

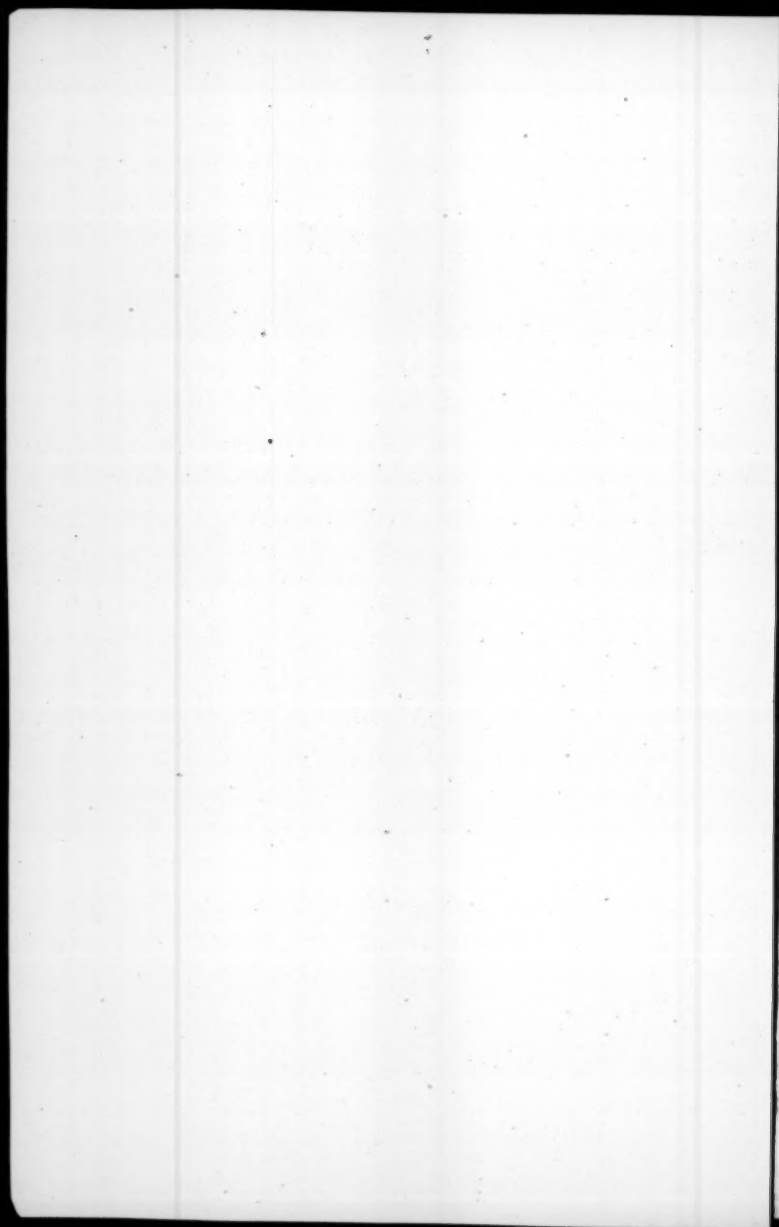
Use last, Let us pray, since God is restoring our Counsellours as at the beginning, that he would give them also Wisdom and the



the fear of His Name, that the King may be happy in their Councils, as they are happy in a Gracious and most Wise King. And since God is giving to *Cesar* what is *Cesars*, and to them what is theirs, that both may give to God what is Gods; the fresh remembrance of Usurpation on themselves, warning them not to incroach upon him: That all these who have sown in tears may reap in joy: That our King may be established for ever upon the Thrones of his Royal Ancestors; for which I shall (and I hope, without hazard of accusation I may) turn the promise made to *David*, *Psal.* 89. 20. in a prayer for him; O Lord, as thou hast found King Charles thy Servant, and with holy oyl hast anointed him, so let thy hand hold him fast: and thy arm strengthen him. Let never his enemies be able to oppresse him; nor the son of wickednesse any more to hurt him: but smite down his foes before his face, and plague them that hate him. Let thy truth and mercy be with him, and in thy Name exalt his horn. So be it, even so be it, O Lord. To this Lord, who is able to perform all these, even to our God, who hath restored our Judges as at first, and our Counsellours as at the beginning, and hath purged out the tinne and the drosse of Usurpers, be praise, glory and honour, for now and ever. Amen.

F I N I S.





## ERRATA.

Epist. p. 2. l. 5. *r. sickness. line last*, for ever, read also.  
 Page 12. line 3, 4. for Prov. 24, 21. read, 1 Pet.  
 2. 17. p. 20. l. 12. for debauching, *r. demeaning*. p. 26.  
 l. 25. *r. concomitant*, p. 34. l. 26. *he looketh*, *r. they*  
*look*. p. 38. l. 16. *their* *r. his*. p. 43. l. 8. *unto*, *r. into*,  
 p. 45. l. 17. *r. Inadvertency*, p. 46. l. 9. *unto*, *r. in*,  
 p. 47. l. ult. *hath*, *r. have*, p. 53. l. 5. *r. restore*, p. 57.  
 l. 11. *r. timpany* p. 66. l. 19. *of*, *r. off*, p. 78. l. 15.  
*her*, *r. their*. p. 85. l. 20. *r. death-threatning*, p. 88. l. 7.  
*del. Kings*. p. 89. l. 6. *r. omnigatherum*.